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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., May 26, 1927

NEW SERIES
VOLUME XXIX, No 21

A union service of Methodist and Baptist churches of Okolona will be held at the Okolona Baptist Church on the evening of May 29th, to bid farewell to Rev. W. O. Blount, who is leaving June 1st, for a four months tour of Europe.

Rev. W. E. Hathorn, Mississippi College graduate, who, in years past, held several pastorates in Mississippi, left Mississippi and went to Texas several years ago. He just finished the M. A. degree at Vanderbilt University, Nashville, Tenn., and is returning to his home in Houston, Texas. On account of flood waters, he will not be able to get home until about the first of July, and will be glad to do supply work, or hold evangelistic meetings during June. Address him, 613 North Street, Jackson, Miss.

The barber's problem is to keep his razors in good condition; that of a sawyer to keep his saw sharp; that of a wood chopper, his axe. And the Lord has to spend a good deal of energy keeping his instruments of service fit. We do not have to persuade God to save people. If we are only in proper condition he will carry on his work. But much time and effort are necessary to keep Christians fit. You will see this clearly in every revival meeting. A butcher never starts to cut a roast or steak without running the steel over his knife; and every meeting and every day the preacher and people have to fit themselves for the task.

Some simple souls have been caught in the net of that smart phrase, "the religion of Jesus"; which some infidels have been trying to substitute for what they call "the religion about Jesus". But when it is examined it is seen to be an effort of Unitarians to deny the deity of Christ, to prevent the worship of him as God and to put in its place a Christless program of trying to recognize God from Jesus' viewpoint, putting yourself on the same plane with Jesus, or him in the same class with mere men. But the elect will hardly be deceived by any such tricks. His enemies had no difficulty in seeing that Jesus "made himself God", and Paul said he "is over all, God blessed forever".

Brother N. T. Tull writes: It will be of interest to the Baptist brotherhood to know that Dr. B. H. DeMent, President of the Baptist Bible Institute, New Orleans, has just received the degree of Doctor of Laws from Union University, Jackson, Tennessee, at the Commencement Exercises of that school held May 17th.

Before coming to New Orleans to accept the presidency of the Baptist Bible Institute, Dr. DeMent had been honored with the degree of Doctor of Theology, conferred by the Southern Baptist Theological Seminary, and also by the degree of Doctor of Divinity, conferred by Baylor University.

This last honor comes as a fitting tribute to the splendid work Dr. DeMent has done during these recent years in the founding and development of our great missionary training school in New Orleans, the Baptist Bible Institute. The coming session will mark the tenth session of this great school which has already taken high rank among institutions of its character.

SHORT SERMON TO YOUNG PEOPLE

Subject: Faith's Simplest Terms.

Text: "He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11:6.)

When you were studying arithmetic and came to fractions, you learned how to reduce a big fraction to its lowest terms, that you might handle it better and understand it more easily. So in this scripture God takes the big subject of faith and shows what it requires in the simplest way of all alike. The text answers in few words what one must do to have any dealing with God. He must believe that he is, and he must believe that God rewards those who seek him.

Religion is coming to God, coming into touch with God, coming to know him and have fellowship with him. It is not first an attitude to men, nor doing right by men. That will come, but God must come first. Only in this way can we do right by men. Coming to God one becomes a Christian. It is not enough to seek God; we must find him, must come face to face with him, must know him personally and have dealings with him. Having come to him in this way, we may come to him as often as we wish, for all our needs.

The essential thing in coming to God is faith. But what do you mean by faith? What must we believe? The text answers the question: We must believe that he is, and that he is a rewarder of them that seek him. Here are two things that we are to believe if religion is real or means anything to us. We must be fully convinced that he is, that God is real, that he is a person. We cannot see him, but we can see evidence of his existence on every hand. These evidences are so many and so overwhelming as to make it easy to believe that God is, that there is a God. We must fling away doubt and believe the evidences of creation and history and the testimony of those who have dealt with him.

But our faith must not stop here, we must believe that he is a rewarder of them that seek after him. We must believe that he is approachable, that he has to do with all the affairs of men. That he is active in the world now. That we may come into direct touch with him. That he is influenced in his dealing with us by our coming to him; that he responds when we call on him, that if we draw nigh to him he draws nigh to us, that if we want his help we can have it, that he takes part in our struggles and gives assistance when we are in need, that he will not fail us when we ask for help in our fight against sin and for righteousness, that it makes a difference in our lives when we turn to him and abide in him.

Do you believe these things about God? Does this belief about him cause you to seek him, and enable you to realize his help and power in your life?

Dr. M. T. Andrews of the First Church, Texarkana, Texas, will be the assembly preacher for the Illinois Assembly at Ewing, July 26-31, and also for the Missouri Assembly at Arcadia Heights, August 3-13.

After the earthquake and fire and storm comes the still small voice. Not only does God come to us in the stillness that follows great disturbances, but Christians will find access to Him in quietness and confidence rather than in agitation of spirit, and stormy stressful supplication. Vehement and boisterous prayer is often an indication of lack of faith and due to a misconception of God. There may be tempestuous periods in our efforts to reach the harbor of his favor, but when we have found him we anchor in the sheltered harbor of faith in his promises.

People who have made a trip through some subterranean cavern tell us of dark passages through which they go and then having passed they look back and see beauties which were invisible to them as they passed through. So there are certain prophecies in the Scripture which cannot be clearly understood till they have been fulfilled and then their beauty dawns on those who live to see them come to pass. So many Old Testament prophecies with reference to the Messiah had to be fulfilled to be understood. And many New Testament prophecies of his second coming cannot now be clearly discerned. Three are people who profess to know too much about the details and order of events in the second coming of our Lord. The misconception of Old Testament prophecies by the Jews were hard to correct. It is better not to know too much about the future. The things that are clearly revealed let us be grateful for. But some things have to be left to God and the future.

The brethren at the Southern Baptist Convention who were minded to destroy the Hospital Commission were like the preacher who got his tongue twisted in trying to quote a familiar passage of scripture and read it after this fashion: "Go ye and heal the dead, cast out the sick and raise the devil". After coming into a hospital property worth a million dollars they are ready to abandon the whole enterprise. To abolish the Hospital Commission does not dispose of the El Paso Hospital, for that is the property of the Home Mission Board, and the Hospital Commission has nothing to do with it. It is true that there is a debt on the El Paso Hospital property, but that is not due to the management of the hospital, but to the fact that the Home Board mortgaged the property for the money that was used elsewhere, supposedly in Cuba. It is probably true that the El Paso Hospital has been run at a loss. We hope the Home Board can correct this. The only property that belongs to the Hospital Commission is the New Orleans Hospital, which under the wise superintendence of J. L. Bristow was run at a profit the first year of its existence. The debt on this hospital is for buildings which were erected by the Hospital Commission in execution of a contract made by the Home Mission Board with the people of New Orleans and the Baptists of Louisiana before the property was turned over to the Hospital Commission or the Commission was created by the Southern Baptist Convention. This was done under instruction of the Convention. We wish the facts about these matters could get to all the Baptists of the South.

CHRISTIANITY ON THE ISTHMUS OF PANAMA

Radio Sermon by George F. Austin, Pastor First Baptist Church, Balboa Heights, Panama Canal Zone

The Balboa Radio Broadcasting Station N. B. A. installed an amplifier and microphone in the First Baptist Church, Balboa Heights, Panama Canal Zone, and the following is the first sermon delivered over it Sunday morning, April 24, by the pastor.

"And He turned to His disciples."—Luke 10:23.

When I went down into Panama to the Church of the Golden Altar in which is that most beautiful of all works of art in Central America, on the night before Good Friday and saw hundreds of people stoop and kiss a wax image of Jesus and drop their meager offerings into the box and go on in and pray, I was looking upon one of the many forms of worship that is called Christianity. When I sat in the Church of the Christian Scientists in Ancon and heard testimonies to healing of the body from disease, I was witnessing another form of worship called Christianity. When I visited the Protestant Episcopal Church and heard the litany by the bishop and communicants, I heard another form of worship called Christianity. When I visited the Union Church and saw people of various denominations singing and praying together, that was another form of worship called Christianity. When I visited the denominations of the West Indies, and the converts of the native Indian tribes, in the Republic, seeing many other forms of ritual, I was aware of a variety of things called Christianity. When I came to this Church and engage with you in the baptism of a believer or in communion with our Lord in the Supper, preaching to you myself and hearing you sing and pray, I know that this too is a form of that which the world calls Christianity.

To some people these things are all there is to Christianity. It is hard to believe that all I saw and have mentioned were inspired of the Lord. If these forms of worship are all that non-Christians know of Christianity, then they know very little. If they are good as mediums they are good as far as they go if they go in the right direction. But they are only a part of Christianity, the form of it, collective or organized religion. If some of the forms, or all of them, are imperfect it is not because Christianity itself is imperfect. Christianity is so large, so broad, so deep, so diversified in its expression that it is bound to have errors the moment it takes tangible form outside the soul. Perfection exists only in units, and when units come together imperfection is created. If we want to see perfection in Christianity we must look at the individual Christian. The Kingdom of God is within. There is an aspect of Christianity—the real thing itself—that can never be expressed through ritual; it must be lived.

When I see a person enter into his closet and there in secret pray unto the Father, and the Father who sees in secret begins to reward that person openly in my presence by making his face to shine and his life holy and his conduct consistent, then I say: "I have seen a perfect Christianity." Living the Golden Rule life, exemplifying the spirit of the Sermon on the Mount and carrying out the commission of Jesus Christ—this is the heart and perfection of Christianity. To be a Christian one must be a disciple of the Lord. In the inward life we may be perfect; in outward expression there is bound to be imperfection—and when our forms of worship are imperfect they are the most conspicuous examples. Critics and unbelievers judge us by them, thinking they are justifying themselves. But such is their own condemnation.

I want us this morning to look keenly at Christianity on the Isthmus of Panama through our Churches; and then look just as keenly through individual lives.

I. Organized Christianity through the Churches has several values and applications: ethical or moral, religious or sentimental, cultural or intellectual, physical and philosophical, doctrinal and benevolent, material and economic, and so on. But only in the first through Jesus Christ in person is it vicarious and direct in the salvation of the soul. Through the others it cultivates the graces and builds up civilization. It is unfortunate for any denomination to emphasize only the civilization-making aspects of Christianity and ignore the primary purpose for which it entered the world. Cultural development, healing the body, proclamation of doctrines, philosophical ordering of the mental processes, charitable gifts, ritualistic performances, artistic displays however so divinely attractive and commemorative of sacred things—these cannot save the soul. Christianity ennobles civilization, but there must be Christianity before it can ennoble anything. Many people seem to think Christianity and civilization are the same thing. Christianity is Christ within the life. He comes in person in the salvation of the soul by the pardon of sins through faith in Him. There is even a difference in belief and faith, belief being an intellectual acceptance of a thing whether that thing is true or false, but by faith one accepts and embraces only spiritual things. We believe in ritual but we have faith in Christ. Belief and faith are the same only as they are directed toward Christ, and then only are they without subjection to error. We can only have faith in true things, but we may believe in false things. When applied to truth belief becomes faith. Some people depend upon belief in things to save them, whereas they must by faith depend upon Christ. That is why Churches are impotent to save the soul. They are a means of grace for Christians, not a refuge for sinners. Christ alone and in person is the sinner's only hope. Depending upon Churches for salvation is why there are so many Churches. But even combining them all in one great organization, as some people advocate (which is not even good "worldly wisdom"), will not make them vicarious. If we would win souls we must shift emphasis from Church to Christ.

There are 400,000 people on the Isthmus, 50,000 being native Indians without priests or preachers. There are 350,000 people claiming some form of Christianity. There are 350 places of worship (not including private "shrines" of Catholics but including their Churches), or one to every thousand inhabitants. About ten per cent attend the Churches. Where are the ninety per cent? Where are these 315,000 this morning? If Churches are imperfect expressions of personal Christianity (even though they were all organized according to the Scripture, which they are not), what kind of expression are they with such a large percentage of members unloyal? Neither kissing the wax image, nor saying or chanting the litany, nor thinking through to cultural and physical perfection, nor uniting in one organization, nor proclaiming ethical doctrines, nor conformation to Scriptural and sanctimonious ordinances, nor anything of this nature will save the soul. But ninety per cent of the people have even turned backs upon these things! Are they at last disillusioned, finding that Churches cannot save them, or is it that they do not want to be saved? One thing only is religion's sovereign truth: Jesus Christ is "the Lamb of God that takes away the sin of the world."

I do not plead for absence of ritual, but for its adjustment and subordination as a means and not an end.

II. To the ten per cent I am turning as Christ turned to his disciples. In them we see more than the Churches they represent. Let the 315,000 look at these personal witnesses. The power of God cannot enter into things as it has entered into them. They have accepted Christ

in person by faith for personal salvation. Christ is not a "Jack of all trades" to mend disordered things in the aesthetic life, or natural deformations, but a Savior from the power and penalty of sin. If He saves the soul He has succeeded in His primary mission; if His Churches develop cultural life He has succeeded in His secondary mission. If the Churches break up it will be because of shifting emphasis from personal salvation to social improvement. We are to preach Christ—and preaching is the proclamation of the Gospel of Jesus Christ the Son of God under the power of the Holy Spirit with a view to personal salvation. This was the voice in the wilderness; it must be the voice now.

Some people's Christian experience reminds me of the hand of a man I once knew. He was the wealthiest man in the community. He attended Church but never gave money or service to the Kingdom of God. He always offered his hand in greeting without saying a word it mattered not how many times he met you during the day. He never shook hands—he merely offered you his hand to shake. He had no grip, no spirit, no personality in his greeting. His proffered hand was always repulsive to everybody, it was so big and heavy and lifeless, and people avoided him. After I became acquainted with the man it dawned upon me what was the matter with his hand-shake. Something had gone out of his soul—or had never entered it. When I studied him I became horrified at what I learned. His hand was the index of his life.

Something has gone out of our Churches, out of our liturgies, out of our doctrines, out of our experiences. The living Christ has gone out because we have placed other things first. Our importunities like the lifeless hand are repulsive to the world. I know Catholics and Evangelicals alike are listening this morning. I want them to. Let them know that kissing the image at the door cannot be made up for by that exquisite altar at the other end of the Church that makes the world gasp in admiration at its art. Let them know that liturgical legalism and sacerdotal superstition in Evangelical Churches also cannot be made up for by wealth and fine manners and display. Dependence upon concrete things in image or likeness or representation of Christ is the next thing to idolatry, and inevitably leads to it. If Christ arose from the dead we need no symbols and sacrifices to cumber meditation and obliterate vision, for to the Holy Spirit also they are useless and meaningless. God is spirit and who worships Him must worship in spirit and truth. Truth is everlasting and only spirit is truth. Other things pass away. We must worship him direct and through everlasting mediums or what we do isn't worship.

I am turning to 350,000 people at the Cross Roads of the World—my visible and invisible audience—and this service may be heard from Canada's border to Cape Horn—and as my voice leaps from this microphone and is sifted through the golden ether of the morning light to fall upon the antenna at your ears, hear thou rather the still small voice of the Radio of God in your hearts; and may the Holy Spirit leap again from His invisible Shekinah upon our altars of repentance where sacrifices are broken hearts and contrite spirits. And He who came to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to captives, and to open the prison to them that are bound, will walk as One in white among us. For this let us plead today beyond the flight of human voice:

"Create in us clean hearts, O God;
And renew right spirits within us.
Cast us not away from Thy presence,
And take not Thy Holy Spirit from us.
Restore unto us the joy of Thy salvation;
And uphold us with Thy willing spirit.
Then will we teach transgressors Thy ways;
And sinners shall be converted unto Thee."

THE LOUISVILLE CONVENTION

My Opinion in Nutshell

L. R. Scarborough

1. Louisville did a great job of entertainment. Nobody could surpass it.

2. The mind of the Convention was different from Houston and Memphis Conventions. One and two years ago we were mad over doctrinal differences. None of that appeared at Louisville. This year we are sad over our financial failures. This cast the shadow of pessimism over everything. There was consequently a spirit of destruction. It expressed itself in changing machinery and an effort to destroy certain causes. When the effort to change machinery succeeded and the effort to destroy certain causes failed, the spirit of the Convention steadily improved, and at the close got good.

3. The election of Dr. Truett as President was the best thing that happened for the unity and good will of the Convention. It evidently was providential and resulted gloriously for everything and everybody. It was done the only way he would have accepted it. He was the only one who opposed his election. He is the greatest personal asset of the Baptists of the world.

4. Dr. McDaniel in his retiring address proposed a panacea for all our ills. By pre-arrangement, Mr. Eugene Leavering proposed a committee and resolutions by which this panacea was to be applied. The method they used in getting this sinecure by the Convention was not the best in a democratic body. Its spirit was pessimistic and destructive. The proposal failed and rightly so. The surgeon's knife in radical diseases is often curative and constructive, but the careless use of an axe is often a poor method of construction. Confidence cannot be permanently restored in a great democracy by the slashing method of the iconoclast.

5. The efficiency committee's report had two items of strength which were popular in their appeal—the change in the machinery which enlarged the powers of the Executive Committee which abolished the Unified Program Commission and adopted a budget for all causes and a budget control. These two changes I believe will do great good, help to restore confidence and greatly aid in preventing larger debts. The enlarged powers of the Executive Committee has perils of centralized power in it, but the good sense of a wise committee and the restraints in existence in our democracy will minimize this peril. The plan for the promotional work is capital. The committee showed wisdom in including on this promotional committee the State Secretaries and Editors. They are the ones in the end who must organize and inform our people for money-raising. The minutia of detail in elaborate instruction given to the Executive Committee and agencies of the Convention showed weakness instead of strength. It left little of initiative and originality of plan and work for the Executive Committee. The presumption should be that the Executive Committee would have some sense also. This weakness in the report will correct itself when the Executive Committee really faces its tasks.

6. The effort to destroy the Educational Board if it had succeeded would have cast a dark shadow over education among Southern Baptists. The abolishment of this Board is not the solution of this difficulty. The main criticism of the Board is its debts. Most of its debts were placed on it against its will by the Convention. We should pay these debts, make some adjustments in the work of the Board and continue it to be a great agency on Christian education for all the South.

7. We must not abolish the New Orleans Hospital. New Orleans is the South's greatest city mission field. The establishment of the Bible Institute and the Baptist Hospital in New Orleans has done more to put Baptists on the map in that city than all the other work done by Southern Baptists in a half-century. I do not

minimize the other work when I say it. A big Baptist hospital in New Orleans is as much foreign mission work as any hospital work done in China. A little hospital would not do. It takes a big one. The brethren who object to 2 per cent for the New Orleans Hospital, are not consistent in the light of their larger percentages to hospitals on the foreign fields.

8. Southern Baptists must go to the help of New Mexico Baptists and save Montezuma College. New Mexico is the greatest state field for mission work in the South. It must have a college, to build wisely and long. They are not strong enough to do it alone. Would it not be the wiser plan to let the states take over some of our smaller schools and then turn the strength of the whole South on this great, needy field west of us? Somehow we must find a way to save this college.

9. The Convention was panicky over our debts. I never saw as much pessimism in one big Convention of big people in my life. Our debts are too large, but, thank God, our assets are also large. Our debts, both state and southwide, are around \$18,000,000. Our tangible assets are more than \$75,000,000. Our intangible assets cannot be measured in figures. We have God and the co-operancy of a great, well-to-do people of millions. England owes 37 billion. "Uncle Sam" owes 20 billions. Every nation, every state, every county and city, every denomination, every corporation, and nearly every individual in this country is in debt. I have not been out of debt fifteen minutes in forty years. Why be panicky over debts? Pessimism will never pay debts. Economy, co-operation, wise optimism, faith in God, and a constructive program of debt-paying will pay us out, save our causes, our morals, and enable us to go on in a greater fashion.

10. The Convention should have done more to pay off debts than it did. Only two things were proposed—the increase of gifts through the budget and a quiet campaign for large gifts. We should have, and sooner or later will have, to do something extra and special for debt-paying. It could be done through the budget and not hurt the budget. The Convention worked really at only one end of our debt problem and that was the expenditure end. We must work at the other end in an especial manner, the larger income end. We must approach our debts, not in pessimism and panic, not destructively, but in faith, optimism and constructively.

The Convention was not a very good Convention, but things will get better, because of the Convention we had.

In the language of dear Dr. Gambrell, "Things are getting better". We are going to win, pay our debts, grow a great budget, save our causes, and build in a wonderful fashion Christ's Kingdom among men. I am for Southern Baptists with all my soul.

WHAT THE CONVENTION DID—WHAT IT MEANS AND WHAT IT DOES NOT MEAN

By Arthur J. Barton, General Director

Judging by the expressions of brethren and sisters with whom I have talked since the Convention, there is a good deal of uncertainty in the minds of some as to just what the Convention action was at some points and as to just what effect it will have on the work of the next year. While the plan of organization was modified, the essential elements in our Cooperative Program and of the work which Southern Baptists ought to do and are to do in the immediate future, were in no way changed.

The new plan enlarges the number, functions and powers of the Executive Committee, which, as I understand it, will have in hand all important official matters which may arise during the year and will represent the Convention in the handling of such matters.

The Promotional Agency is to be composed of the Executive Committee together with the General Secretaries, heads of South-wide institutions,

officers of the W. M. U. and the Baptist Brotherhood, the State Secretaries and the Editors. As I understand the new plan, this enlarged Promotional Agency has committed to it the task of promoting the Program, except that the establishment of the percentages, making distribution of South-wide funds, and possibly some other matters, are to be in charge of the Executive Committee.

But the main thing to be said now is this: The report of the Commission on Cooperative Program, furnishing the basis of our work for the remainder of this year and for the year 1928, was adopted. This program if followed and made effective will greatly promote all of our work in the immediate future.

This plan as adopted provides for a "Total Objective Campaign" to be waged with the utmost zeal from now until the close of the year 1927. The several States, of their own accord, took action at the sessions of 1926, setting up financial goals for 1927. These objectives are as follows:

Alabama	\$ 460,000
Arkansas	300,000
District of Columbia	46,666
Florida	300,000
Georgia	600,000
Illinois	135,000
Kentucky	750,000
Louisiana	150,000
Maryland	100,000
Mississippi	400,000
Missouri	500,000
New Mexico	50,000
North Carolina	600,000
Oklahoma	300,000
South Carolina	555,000
Tennessee	800,000
Texas	1,050,000
Virginia	1,000,000

Total Objective.....\$8,096,666

The States also decided upon the percentages of division as between State and South-wide objects. On the basis of these percentages, if we can reach the total objective, we will realize for the interests of the Convention approximately \$3,887,000. As a part of this Total Objective Campaign the report adopted provides for personal solicitation of large gifts from persons of large means, which ought to mean, and doubtless will mean, large things for all the work. This total objective is easily within the reach of Southern Baptists if, with a united, courageous and determined spirit, all the forces shall swing into line and move steadily forward. If this total objective can be reached, all the Convention agencies will receive substantial relief and be enabled to move forward steadily with their work. We ought to have great advantage in our efforts to reach the goal and the efforts ought to be marked by the greatest unanimity and enthusiasm since this is the task to which each State has severally and voluntarily set itself.

By action of the Convention, the writer was asked to "carry on" until the Executive Committee can meet and make suitable provision for the further conduct of the work. Plans and personnel are of minor importance among Baptists. The main thing for us is to cooperate together in promoting the Kingdom of Christ. The main thing right now is to see that the essentials of the program of the Kingdom of Christ are in no way affected by any action of the Convention, nor will they be affected by any decision that may be reached as to carrying out these plans.

The thing of supreme importance to Southern Baptists now is to exercise a great spirit of unity, harmony and partnership and not to allow a single day of slack in their efforts for carrying on the Gospel program at home and abroad, to the ends of the earth. The unstinted support of the Cooperative Program ought to continue in every church without break and on an enlarging scale.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 130 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

PLACE OF PRAYER

The place of prayer in the gospel program is second to nothing else, to no other instrument for bringing in the kingdom. You will probably find this to be true by reading any one of the letters in the New Testament. But we are thinking just now of the way Paul introduces it in his first letter to Timothy, where he makes it "first of all". He says, "Exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men".

Notice not only he gives it first place in his exhortations but he gives it emphasis by using so many different words to describe prayer—supplications, intercessions, prayers, thanksgivings. He would keep our minds on it, hold our attention to it till the idea has thoroughly gripped us. Also these various terms for prayer indicate the variety, the different kinds of prayer which are appropriate and available for us. We ought not to confine our praying to one kind.

Breadth of compass is also given to our praying if we pray "for all men" as Paul directs. We are too limited in the extent or reach in prayer. Notice the few objects or people for whom you pray. To be sure he specifies "for kings and all that are in authority", but this is because their attitude and action affects so large a class of people and vitally concerns the spread of the gospel. They can make conditions favorable to the spread of the gospel, "that we may lead a tranquil and quiet life in all godliness and gravity".

The burden of all prayer is "thy kingdom come; thy will be done". With this petition taught us by Jesus, this teaching of Paul about prayer is in entire accord. For he says, "This is good and acceptable in the sight of God our Savior; who would have all men saved, and come to the knowledge of the truth. For there is one God and one mediator between God and man, himself man, Christ Jesus, who gave himself a ransom for all". Prayer is to carry out this possibility and to accomplish the purpose of God. Without prayer it can never be done.

So Paul returns to it saying, "I desire, therefore, that the men pray in every place, lifting up holy hands without wrath and doubting". He insists that the men pray, that is men as distinct from women. Are they less likely to pray than the women? Do they need the exhortation more? This is worth thinking about. But Paul believed in a masculine type of religion; that the public service of Christ was a man's job, and that they ought not to evade it. And when he says they ought to pray in every place, he makes it clear that there are some places where it is not proper for a woman to pray, for he goes on to speak of the behavior of women. But there are no places where a man ought not to pray.

It is an imperative duty and divine command that "the men pray in every place". There should be no hesitancy, no cowardice, no sense of shame, no refusal. The gospel cannot do its work

in the fullness of the purpose of God unless the men shall pray in every place. There is probably nothing in all the world today which is so effectually holding back the work of the kingdom of God as the failure of the men to pray.

There are certain attendant conditions of prayer indicated here which cannot be overlooked. He says they are to "pray in every place, lifting up holy hands, without wrath and doubting". Hands lifted up is an indication of earnestness in supplication. It is not a mere gesture; it is a reaching out of the hands toward God in earnest entreaty. Carelessness or lack of deep seriousness of desire will prevent the effectiveness of all prayer. The soul must make its appeal out of a deep sense of need, a great yearning, as Jesus did, "with strong crying and tears and was heard". There is nothing so out of place as a careless tone in prayer; nothing more out of harmony with the occasion, more offensive to men or possibly to God than an indifferent, lackadaisical tone in prayer. No, we do not have to storm, nor whine, nor pretend great earnestness, but we must be in earnest.

But Paul says they must be "holy hands". No man can come to God with unclean hands, with the odor of evil practice on his fingers, the soil of sin on his palms. He says through Isaiah, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: Your hands are full of blood".

Also "Holy hands" means more than clean hands. These must be dedicated hands, those that are consecrated to the service to God; hands that are employed in doing his will, in rendering him service, in fulfilling the tasks of the kingdom of God, used to further his work. We have no right to make selfish appeals. The prayers of the New Testament are part and factors in the spread of the gospel and the work of the kingdom. They are in this special writing of Paul to Timothy. He is talking about God wanting to save all men.

Another thing, these hands are to be lifted up in prayer without wrath and doubting. Anger is specifically destructive of prayer. Paul speaks of it elsewhere as a hindrance to prayer. Anger for any cause is as poison in our spiritual system and no effective supplication is possible when it abides or is permitted. The other thing that is here said to negative prayer is "doubting". The uncertain, hesitant, questioning attitude of mind cannot pray and get anything. That is the reason some people are saying the benefit of prayer is reflexive and subjective; that it does not get what it asks for, but that it has a wholesome effect on the soul. Bah! This is dressed up infidelity. We will get what we ask for when we come boldly to a throne of grace. There are people who know that God is a prayer hearing and prayer answering God. This poor man cried and the Lord heard.

AT BAY ST. LOUIS

The editor was privileged to assist in a meeting at Bay St. Louis the past week which was one of the most interesting revivals he has been in for a long time. There were fifteen additions to the church, nine of them by baptism; and there was much good accomplished in the church. While all rejoiced in the saving of these souls, the peculiarity of this meeting was in the character of the community in which it was held and the gain against great odds.

One from up the state can hardly believe he is in Mississippi at Bay St. Louis. Nearly everything is different. This has been a Roman Catholic stronghold and the seat of Satan from time immemorial. I have preached in nearly every place on the coast, but had never seen it exactly like it is here. There is a large Catholic church, also one for the negroes and three Catholic schools, including a seminary for negro priests. The Methodists have a rather weak organization,

Presbyterians none at all, Episcopalians a mere handful, and the Baptists a one roomed house with about fifty members. There are several detached Baptists round about.

The law of the state is flaunted openly. One man told me he could stand on his back porch and see fifty quarts of whiskey sold any day. Another told me that bootleggers openly acknowledged their trade. The devil gets into the churches too, and the Baptists have not been immune. But there is a faithful band here that is carrying on under the leadership of Pastor J. G. Gilmore. They have fought against discouragement and are winning out.

If there is any mission territory it is here at Bay St. Louis. It is more like a foreign mission field than anything I have ever seen. During the meeting a faithful band kept coming and praying till a victory was won. The congregations steadily grew, but that does not mean that we had a crowd. A hundred people looks good to them, and we went considerably over that. The Sunday School under Prof. Gillis' superintendency has multiplied in the past few months.

They sorely need a new house in a good location and they have it in mind and are working toward it. The present building is a one room house inset in a graveyard on a street that has no sidewalks. New people are coming in and their courage and vision are improving. One doesn't have to be swamped in worldliness now if he goes there. He can be a Baptist and be respected.

Pastor Gilmore has at great sacrifice stood faithful to the work on a meager salary and will not be without his reward. Mr. Alvon Doty was a great help in the meeting by singing and leading others to sing. He has a splendid voice and good sense and religion and the people love him. He knows how to adapt himself to a situation and he knows the gospel and how to enforce it with a suitable song.

I am glad I had a chance to learn something about genuine mission work at Bay St. Louis and I hope contributed something to strengthen the faith of the brethren.

Dr. and Mrs. Ray Palmer now live in their own home at 18 E. Bradley Lane, Chevy Chase, Md.

It is easier to criticize the weakness and failure of others than it is to emulate their virtues and excellencies.

If a radio sermon is so constructed that nobody can find anything in it to object to, it is not likely that the devil will raise any objection to it.

Brother B. W. Hudson, formerly pastor of Davis Memorial Church in Jackson, has accepted a call to Wheatly, Ky., and goes from his work in the Louisville Seminary to begin work on the new field. He is happy in the fine prospect before him.

Dr. J. W. Cammack, Secretary of the Education Board of the Southern Baptist Convention, has resigned his office to accept the presidency of Averett College, Danville, Va., a Junior Baptist College. He has shown fine qualifications for educational work, and we regret to lose him from this work of the Convention. He expresses confident hope of the future of the Education Board.

Mr. Virgil Posey, who was for sixteen months music director of Calvary Baptist Church in Jackson, has returned to Jackson from a course of voice study and culture in New York City and is now giving himself wholly to evangelistic singing and religious work. He has been in demand for this kind of work heretofore and we are sure the brethren will be glad to keep him busy. He is a son of L. D. Posey, pastor at Itta Bena, and brother of S. G. Posey, pastor of Coliseum Church in New Orleans.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Let the Bible Speak at All Times

There are two prevailing tendencies which are very noticeable at times. One is the tendency on the part of writers to criticize those who teach that Jehovah deals with people today as He did in the days of Old Testament writers. For instance, these critics claim that Jehovah has nothing whatever to do with the storms, the floods, the pestilences, etc. A very influential man said recently that his teacher in Moral Philosophy got that idea out of his head.

This tendency is also in evidence with those who have suffered as a consequence of disasters. They too claim that Jehovah is altogether apart from all calamities.

Now, if those who so contend are endeavoring to take God's part and make of Him a merciful God, then there is, to say the least of it, a charitable motive. There is, however, a possibility under such circumstances that we are endeavoring to excuse ourselves. It is possible that we do not want to confess that we deserve chastisement. If we felt that Jehovah employed such means, there would be a tendency on their part to rebel against it.

But back to the Scripture teaching, it is as plain as daylight that Jehovah in other days did afflict His people because of their disobedience. It now remains for us to either accept or reject the teachings of the Bible. In Leviticus the 26th chapter, the people sowed their seeds in vain. The reason given is that they had not kept Jehovah's commandments. In Amos the 4th chapter, Jehovah says that He gave the people cleanness of teeth, that He withheld the rain from them, that He smote them with blasting and mildew, that He sent the palmer worm which devoured their crops and that He did all of this because the people did not return unto Him.

In Haggai, Jehovah said that the people had sown much and brought in little, that they did not have enough to eat, enough to drink, enough clothes to wear and that the money was put into bags with holes in them. They looked for much and lo it came to little. The heaven was stayed from dew and the earth from her fruit; He called for a drought upon the land, upon their cattle, the products of the land and the labor of their hands. He withheld the rain when the harvest was four months off. He said this was because they neglected His house. In Malachi we find the people cursed with a curse and they are God's people too. The devourer was destroying the fruits of their ground, the vines were casting their fruit before their time in the field. Jehovah says this was because they had gone away from the Lord and had robbed Him. The remedy is for them to return with their gifts. When they do this, He promises to rebuke the devourer and to fill their barns to overflowing and their land shall be a delightful land.

In the New Testament we find the teaching just as clearly stated. Paul says, with reference to Jehovah's Cause, if we sow bountifully we shall reap bountifully; if we sow sparingly, we shall reap sparingly. Christ says give and it shall be given unto you, good measure for good measure, that we receive the same measure that we give. Again, He promises to supply our needs upon condition that we seek first God's Kingdom and God's righteousness.

Now, it is not reasonable to suppose that the Lord has turned this world over to Satan to run. Neither is it reasonable to suppose that Jehovah afflicts unjustly. Neither does He afflict willingly. We admit that it is not pleasing to us to confess our failures. We are also aware of the fact that three are those who do not want to

believe the plain teachings of the Scriptures. There are also those who like to strike a popular chord and to say the things which people want to hear. There are still in this day as in the days of Jeremiah prophets who cry, "Peace, peace, when there is no peace".

Now, without citing instances, we venture to say that there will be a revelation for those who desire to make investigation and see what part of the income has gone in to the Lord's treasury. Go to Florida and see what percentage was given for the spread of the Gospel. Go to the sections of our own State where the blasting destroyed half of the cotton crop last year. Consider any other section of the United States and make your comparison. Jehovah says one-tenth is His. The stricken sections affect other sections, but you will find that those places which have not thus far been smitten have been withholding from Jehovah that which is His and in a way will have to give it up because of the condition of others in the more unfortunate sections.

Furthermore, those who have not thus far felt the chastening hand of Jehovah as many of our friends have, need not feel secure or to presume that they are immune or exempt. Floods and storms are not confined to any particular section. If we have not been true to Jehovah, He cannot remain just unless He treats all of His children alike. One reason why we say that He has nothing to do with it is simply because our minds are too finite to grasp His whole plan and see the ultimate outcome. If we have faith in His Word, we simply accept it as a fact. The all important thing for us now is to see that His Cause receives our unstinted support and that His Gospel is preached. The remedy for His people in the days of Haggai was not to wait until harvest time to attend to His work, but to begin at once when the seed was in the barn. He promised to begin His blessing as soon as they began to obey. This promise holds good for us in this present hour for we have His words: "I am God; I change not".

Please give us the date and place of meeting of the following associations. We do not have minutes from these associations and do not have this information.

George Co.
Kemper Co.
Lauderdale Co.
Noxubee Co.
Riverside.
Sunflower Co.

TIME AND PLACES OF ASSOCIATIONAL MEETINGS

Association	Time	Place
Tippah Co.	Aug. 31-Sept. 1	Pine Grove Church.
Lafayette Co.	Sept. 6	Harmony Church at Har-
		montown.
Jackson Co.	Sept. 6	Moss Point 1st.
Madison Co.	Sept. 6	Farm Haven Church.
Lebanon	Sept. 7	Lumberton Church.
Marshall Co.	Sept. 7	Clear Creek Church.
Benton Co.	Sept. 7-8	Flat Rock, 3 miles W.
		Blue Mountain.
Lee Co.	Sept. 8	New Macedonia Church.
Alcorn Co.	Sept. 8-9	Hinkle Creek Church.
Monroe Co.	Sept. 8-9	New Prospect Church.
Prentiss	Sept. 8-9	Booneville.
Hancock Co.	Sept. 10	Napoleon Church, 3 miles
		N. Logtown.
Union Co.	Sept. 13	Pleasant Ridge Church.
Calhoun Co.	Sept. 13	New Providence, 6 miles
		S. Vardaman.

Grenada Co.	Sept. 14	Providence Church.
Coldwater	Sept. 14-15	Hernando Church.
Yalobusha Co.	Sept. 14-15	Mt. Gilead, 6 miles
		N. Coffeeville.
Oktibbeha Co.	Sept. 15	Bethesda, near Craw-
		ford, Miss.
Pontotoc Co.	Sept. 15-16	Algoma Church.
Bay Springs	Sept. 21	New Concord Church.
Tate Co.	Sept. 22	Strayhorn Church.
Pearl River Co.	Sept. 22-23	Olive Church, 4
		miles W. Lumberton.
Neshoba Co.	Sept. 23-24-25	County Line Ch.,
		2 miles E. of Union, Miss.
Lawrence Co.	Sept. 28	New Hebron.
Rankin Co.	Sept. 28	Rock Bluff Church, Dan-
		iel, Miss.
Zion	Sept. 28-29	Fellowship Church at Belle-
		fontaine.
Association	Time	Place
Choctaw Co.	Sept. 29	Mt. Pisgah Church.
Tallahatchie Co.	Sept. 29-30	Sumner Church.
Oktibbeha	Sept. 30	Herbert Church, Neshoba
		County.
Liberty	Oct. 1	Liberty Church, Sumter Co.,
		Ala., near Kewanee, Miss.
Holmes Co.	Oct. 4	Pickens Church.
Simpson Co.	Oct. 4	Beulah Church, 3 miles E.
		M agee.
Carroll Co.	Oct. 4-5	Vaiden Church.
Jones Co.	Oct. 4-5	Shelton Church, 5 miles W.
		Moselle.
Leflore Co.	Oct. 4-5	Itta Bena Church.
Tishomingo	Oct. 4-5	Union Church.
Scott Co.	Oct. 5	Spring Hill Church.
Pike Co.	Oct. 5-6	Silver Springs Church, 14
		miles S. E. Magnolia.
Union	Oct. 5-6	Fayette Church.
Franklin Co.	Oct. 6	Lucien Church.
Bolivar Co.	Oct. 6	Duncan Church.
Yazoo	Oct. 6	Holly Bluff.
Covington Co.	Oct. 6-7	Sanford Church.
Chickasaw Co.	Oct. 6-7	Amity Church at
		Sparta.
Perry Co.	Oct. 6-7	New Augusta Church.
Winston Co.	Oct. 6-7	Gum Branch Church, 10
		miles N. Louisville.
Columbus	Oct. 7	Hebron Church.
Itawamba Co.	Oct. 7-8-9	Providence Church.
Marion Co.	Oct. 7-8-9	Bunker Hill Church.
Deer Creek	Oct. 11	Belzoni.
Copiah	Oct. 11	Hazlehurst.
Association	Time	Place
Panola Co.	Oct. 11	Crenshaw Church on Y. &
		M. V. R. R.
Smith Co.	Oct. 12-13	Oak Grove Church.
Mississippi	Oct. 13	East Fork Church, 15 miles
		W. McComb.
Harrison Co.	Oct. 13-14	Handsboro Church.
Hinds Co.	Oct. 13-14	Terry Church.
Walthall Co.	Oct. 13-14	Crystal Springs
		Church.
Leake	Oct. 14	Cedar Grove.
Lincoln Co.	Oct. 14	Norfield Church.
New Choctaw	Oct. 14	Hopewell, 7 miles E.
		Walnut Grove.
Wayne Co.	Oct. 14	Waynesboro Church.
Kosciusko	Oct. 14-15	Ethel Church.
Greene Co.	Oct. 14-15-16	Washington Church,
		Neely, Miss.
Montgomery Co.	Oct. 18	Bethlehem Church.
Newton Co.	Oct. 19-20	Mt. Pleasant Church.
Clarke Co.	Oct. 20-21	Oak Grove Church.
Jeff Davis Co.	Oct. 21	Basfield.

Rev. W. C. Howard of North Carolina, who is a recent graduate of the Southern Baptist Theological Seminary with the degree of Master in Theology, has been called to the Flora Baptist Church, to fill the vacancy caused by the going of Rev. E. V. May to Texas.

The Temple Baptist Church, Los Angeles, of which Dr. M. E. Dodd is pastor, subscribed a budget for local and general work of nearly \$100,000. About 1,450 people subscribed to each. They expect to collect during the year \$148,000.

A QUARTER CENTURY IN BAPTIST EDUCATION

Albert R. Bond

The story of a quarter century in Baptist education would be a worthy contribution to the literature of education and heroism. It would recite the failures and successes of struggling institutions, the holy sacrifices of faculties that have counted service more valuable than financial benefits, the devotion of many loyal friends who have rejoiced to give personal and financial patronage, the material growth in buildings and endowments, and the adjustment of curricula in harmony with educational ideals. Perhaps the most valuable section of this story would recount the glories of character and service on the part of the student product of these institutions. Students have caught the vision splendid and have sought to incarnate it.

In this brief sketch we may only indicate certain chief features of such a story.

The Honor Roll

A quarter century is not long enough to dim the memory about certain great teachers who were presidents of our institutions twenty-five years ago. Happily it is not true now as of old: "Now there arise a new king over Egypt, who knew not Joseph." We list with pride the names of R. C. Addison, W. S. Ryland, J. T. Henderson, E. Y. Mullins, Charles Manly, A. C. Davidson, B. D. Pollock, J. W. Provine, J. W. Cogger, F. W. Boatwright, G. M. Savage, Charles E. Taylor, J. P. Greene, W. T. Lowrey, R. G. Patrick, G. A. Nunnally, and J. N. Prestridge.

Of this number only three continue as presidents until today: F. W. Boatwright, University of Richmond, Va.; J. W. Provine, Mississippi College, Clinton, Miss.; E. Y. Mullins, Southern Baptist Theological Seminary, Louisville, Ky. Five others are still living and doing good service for the kingdom: W. T. Lowrey, J. P. Greene, G. M. Savage, A. C. Davidson, and J. T. Henderson. The other nine have gone forward for graduate study in the university of eternal life.

II. Baptist School Progress

Material Development.—We use the figures for the session of 1900-1901 and 1926-1927. The investment in Baptist schools twenty-five years ago was: endowment, \$2,367,051; property, \$5,339,000; total, \$7,706,051. The investment now is: Endowment, \$18,854,721; property, \$38,890,086; total, \$57,744,807. This shows gains thus: Endowment, \$16,487,670, or 696%; property, \$33,551,086, or 656%; total, \$50,238,756, or 669%. This is a wonderful exhibit of interest in education. The present endowments are two and a half times as large as the total investment of endowment and property in 1900.

2. Student Body

a. Marvelous Growth.—The enrollment of students has shown phenomenal growth in this period. A comparative statement: Session of 1900-1901—men, 2,064; women, 3,066; total, 11,130. Session of 1926-1927—men, 16,645; women, 22,435; total, 39,080. The gains were: Men, 8,581, or 105%; women, 19,379, or 632%; total, 27,960, or 251%. The percentage of increase is far greater than for the population of the United States. The increase for the white population for 1900 to 1920 for the entire United States was 41.9%. Baptist schools have grown in attendance six times as fast as the white population of the whole country. This success gives unbounded joy but it also enlarges the responsibility of Southern Baptists. Academic and physical enlargements have been demanded by this enlarged student body, and these demands have not always been met. We have been embarrassed by our success.

b. Men and Women Contrasted.—One readily observes that the gain has been much greater for women than for men, the percentage being almost six times. Also, the actual number in attendance is larger for women in 1926-1927.

Are there more women in the United States than men? I thought in the affirmative until

I examined the Census Report. For every 100 females in the United States there were 104.9 males in 1900, 106.6 in 1910, and 104.4 in 1920. This ratio makes more striking the relative growth in student body. The source of supply for women students is smaller but the supply itself is greater.

This quarter century has made a vibrant call to the boys from the dollar mark. It has been a period of unmatched material development. Business has brought the ends of the earth into its scope. The air above, the earth beneath, the seas beyond have become channels of commercial enterprises. It would be natural for many boys to become too impatient to wait for an education. The job in hand would be more attractive than a position in prospect later. In the earlier part of this quarter century period, the girls had not been so strongly affected by this commercializing trend. They had been more content to attend college.

This period has indicated a new evaluation of women. There has come a conviction that higher education is as desirable, if not as essential, for women as for men. Then, too, almost every profession and occupation has been opened to her. Such an opportunity has demanded an intellectual preparation commensurate with the larger task. The college bred woman stands on an equal plane of service with the college bred man, and much higher than the non-college man. This new attitude toward woman has helped to increase the college enrollment.

The World War for a brief time reduced the attendance for men. The ratio for the entire period would thus be greatly affected.

A really startling condition has come to exist within the last seven years. One would not expect the rate of increase to be maintained for this shorter period, but one need not look for such pronounced variation. The percentage of increase in the last seven years has been 58% for both men and women. This means two things: (1) The men have gained upon the women; (2) the business world has made a larger demand upon women. The World War gave employment to unnumbered women and the spirit of commercialism has become regnant almost everywhere. Married women often prefer to board and work than to keep house at home. Girls finish high school and sometimes a brief business course, and then seek a position. Many of them even omit the high school and business course. Necessity often serves as a hard taskmaster to direct their plans. One would sometimes almost wonder if this percentage of decline in the enrollment of women may continue; if so, what effect it will have upon the type of home and society within the next generation?

3. Denominational Control.—This quarter century has brought a closer relationship between the schools and their constituency. Formerly, most Baptist schools were controlled by self-perpetuating boards of trustees. Now, in most cases the trustees are elected by conventions or associations, or these bodies nominate a list from whom the trustees must elect for vacancies. As the number of vacancies each year number about one-third of the board, there may be a comparatively safe hold upon the direct control of the schools. The denomination also makes its voice understood upon required occasions and the schools willingly obey, since they are wonderfully loyal to Baptist beliefs.

III. Educational Movements

Certain great educational movements in this period have greatly influenced Baptist schools as well as others.

1. College Curriculum.—The standard requirements for the degree of Bachelor of Arts became fixed before the period of wonderful developments of the past half century. The curriculum was built around the subjects of Latin, Greek and Mathematics. By the year 1900, Harvard College with its recently adopted system of electives had dropped all three as requirements for graduation. This example has been followed so extensively

that now few colleges require Latin and Greek, and some require only one year of college Mathematics.

About the year 1900, the interest in the physical sciences—physics, chemistry, biology, etc.—reached its crest regarding the curriculum. The discoveries of science and the reflex upon scientific research from the material prosperity had created enthusiasm for scientific courses in college during the last half, and especially the last quarter, of the nineteenth century. Having largely overshadowed the older studies, this new type of studies bid fair to usurp the chief place in the curriculum.

But a worthy rival arose in the form of the social science group—history, economics, sociology, etc.—and it now challenges the right of chief place with the physical sciences. It has already secured a parity and even a greater place in some colleges.

Modern languages, including English, have come to a commanding place also. This means that the ancient standards for Bachelor of Arts course have been changed. The newer requirements will not soon be displaced.

The elective system of courses has contributed to this changing process. The University of Virginia led the way in this, but Harvard has been the foremost and most influential advocate of this method. The student may elect his course toward graduation under the requirement that he take a certain number of courses which must follow grouping of studies. Many colleges group the studies and the student may elect the group but may not cross groups in his election.

Another effect of this development has been the multiplicity of courses. A quarter century ago a student could take practically every course offered by the college. The number of semester hours now offered by Baptist senior colleges varies from 275 to 1,575. The number required for graduation is 120. It would take fifty years, instead of four, for a student to complete the entire curriculum now offered by the standard college of four years.

A further departure from the traditional type of Education is found in the rise and growth of the vocational and technical schools. These provide courses incident to the agricultural or technical occupation anticipated by the student and also a limited number of courses of the liberal arts kind. These schools rank technical and vocational subjects with all other studies.

A favorite in the present tendencies in education is the junior college. This provides for the two upper years of the high school and the first two years of the senior college. The purpose now is to make the junior college curriculum a unity in itself but also correlated to the senior college.

All this means that the type of culture, as represented by the Bachelor of Arts degree, varies from that of a quarter century ago. We are not here evaluating the types. We are historian rather than critic.

2. Standardization.—In 1895 the Association of Colleges and Secondary Schools of the Southern States was organized. The purpose was to assist the schools of the South to enlarge their academic and physical equipments. The Association has since become the recognized standardizing agency of this region. Standards have been erected and schools have been accepted for membership in relation to such standards. Within the latter part of this quarter century of educational history, fifteen Baptist senior colleges have become members of the Southern Association and two of the North Central Association. These standards not only grade the academic side of the college, but require large investments in property and endowments. Some Baptist colleges fail only in the item of endowment. They are doing standard work in the terms of education, though they are not standard in finances.

IV. Baptist Specialties in Education

1. Educational Solidarity.—The Baptist school men of the South accept now as never before the

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unity of the entire Southern Baptist educational need and program. The day has passed for unwholesome rivalry among the schools. The sense of solidarity of school interests has come to the front. The progress of the denomination in education must be Southwide and continuous rather than individual and sporadic.

2. Appreciation of Developing Standards.—Southern Baptist educators have the noble ambition to make Baptist schools comparable in grade and efficiency to any other school. They are not willing to put a premium upon inferior work and yet at the same time they accept the fact that conditions in the South demand a flexible educational program that will be progressive in its standardization and sympathetic toward schools that are struggling with problems of equipment and endowment.

3. Recognition of an Educational Conscience.—Our educators are setting themselves, along with the various educational organizations, to the task of creating a vital and vitalizing conscience on education among Southern Baptists.

4. Standardizing Christian Ideals.—Southern Baptists have no inherent opposition to education under state control, but they believe that the Christian ideals of character should enter into the school life in order that the eventuating product might be consonant with Baptist ideals. This is not to present a curriculum or college spirit inferior in quality to those presented by state institutions. It rather means a liberal education plus the Christian impact, impulse and inspiration.

V. Educational Organizations

Until the latter half of this quarter century period only a few of our schools had any scholastic recognition or any assurance of permanence, while the vast majority of them struggled for existence, their combined endowment not exceeding their combined debts. It is worthy of note that the new day for our schools began not as a local, but as a Southwide movement. It began with the organization in 1912 of the Southern Baptist Education Association, the membership being composed of representatives of Southern Baptist schools and other Baptists, who were interested in Christian Education. The object of the Association was "to arouse and unify Southern Baptist sentiment on the subject of denominational education, and by mutual help to standardize and to increase the efficiency of all our schools." In 1915, at Houston, Texas, the Convention created the Education Commission, composed of one representative from each state, and for four years this Commission rendered invaluable service by studying and giving publicity to the educational situation as it then existed among Southern Baptists. Prior to the organization of these two bodies, there had been little or no unified thought and concerted action on the part of our school men. Each school went its own gait, sought the solution of its own problems, and the promotion of its own interests unrelated to those of any other institution. While seeking denominational patronage and favor, there was no regard to a denominational integrated program. As a result of this policy of isolation, progress was very slow. The condition of our schools had become deplorable, and the future held out hardly a ray of hope. Due to the influence of these two organizations—the Commission and Association—the Southern Baptist Convention in Atlanta, 1919, created the Education Board, thus at last admitting our schools to the family circle along with Missions, Sunday Schools and Ministerial Relief.

The Education Board seeks to stimulate an interest in education in general and in Christian education in particular. It renders a service which escapes the mechanics of statistics and yet is a most vital contribution to Southern Baptist life. It deals with forces that are not subject to the laws of averages and numbers, and its prosperity will be seen in the growth of institutions over which it has not direct control. The

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

ON TO ROME

No, not Rome, Italy, but Rome, Ga. Henceforth, I shall be a "Georgia Cracker"—whatever that means—this is yet to be revealed in my initiation. If it means a soda cracker, I have some qualifications to match that terminology; and if it means a cracker on the end of a whip, I have at least one qualification to match that—tall and slim.

Many of my friends have already expressed their regret because of my going, which I deeply appreciate, and there are many things that make my going regrettable to me. I love Mississippi, and would be delighted to spend the rest of my life here, but God seems to have called and I am trying to answer His call with a happy heart. I have but one supreme desire in life—to learn and do the will of my Father. This is the one supreme reason for my going. My work here has been delightful, and I trust, in some measure, a blessing to all with whom I have had the happy privilege of laboring.

My successor, Rev. G. C. Hodge, will prove equal to the task before him. He has been tried, and not found wanting. He has succeeded in every good thing to which he has given his life the past few years as a minister of Jesus Christ. By the help of God, and the cooperation of the pastors and churches he will succeed in the stewardship work. Brother Hodge is pure gold, and is not afraid to work. He has an abiding faith in God, and will do all in his power to make the Stewardship Department worthwhile. I covet for him the same fine spirit of sympathy and cooperation which has been accorded me in the stewardship field.

To every Mississippian, and especially to my brothers and sisters in Christ Jesus, I want to say God's blessings upon you and every Kingdom task to which you have set your hand and heart. I go away with my heart full of love for everyone of you, and I am glad that I have had the opportunity of sharing in the interest of Mississippi Baptists. They are great! I shall be happy upon every remembrance of them.

Especially do I want to express my appreciation to Dr. R. B. Gunter, our worthy Secretary, who is second to none in all the South. A genial, loyal, sincere, devoted servant of God, true to every trust committed to his hands. Our fellowship has indeed been sweet. For everyone with whom I have been associated in the office, I pray God's richest blessings, and crave your earnest prayers that God may make me equal to every task that awaits me in my new field of labor.

SLAYDEN AND D'LO INSTITUTES

Rev. G. C. Sandusky, Pastor of the Holly Springs Baptist Church, conducted a Stewardship

Board recognizes that Christian education is fundamental to every kingdom interest. It maintains that a true type of education is basic to real Christian character.

The dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men.

Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education, that omits Christ from its ambitions and controls, fails to give recognition to truths that are the ultimates of human worth.

Class with the Slayden Church recently. There were several who took the Diploma, and Brother Sandusky reports a very enjoyable time with the church at Slayden. Thanks to Brother Sandusky for his work, and the fine spirit of cooperation he has always shown in all Kingdom work.

Brother Z. T. Sullivan, the energetic Pastor at D'Lo, taught a class in Stewardship in his church the first of May. Something over fifty took the work and are to receive the Diploma in Christian Stewardship.

Let all pastors who have not put on the Stewardship class work with their churches arrange to do so between now and the close of the Convention year.

* * *

I heard a good (for nothing) old soul say once that he had been working for the Lord for forty years. A careful investigation of the facts revealed the truth of the case to be that he had done nothing these forty years except go to church and listen, and then do no downright meanness in the community. He gave nothing to God, either of his time or of his substance. He let other people pay the expenses to give him the privilege of worship, and so far as the world being brought to Jesus, had all the world Christians been like him, the devil would have had a mortgage on the earth long ago. But he really thought he was one of God's toiling children.—Spillman.

* * *

The president of a great railroad once remarked that when he discovered that a subordinate began to look backwards instead of forward, began to talk about what he HAD DONE instead of what he was GOING TO DO, he concluded his days of efficiency were about over and he began to look for a man to take his place.

And this is the manner in which God deals with an individual Christian and church. A church had better keep her face forward if she wishes to honor God.—Philadelphia Herald.

* * *

I recently saw a cartoon in a paper showing a society woman with a literary turn addressing a rather stout and pompous looking man as follows: "Don't you think, Professor, that sin is better than it was?"

And such is the cause for the condition the world is in today. Sin is no better now than in any other day, folks are just bigger sinners. Now will sin ever be any better? Sin is always sin, hell is always hell, damnation is always damnation. You may not believe it now, but in the judgment you will tell a different story. Quit trying to make sin better and get thine heart right with God.—Philadelphia Herald.

* * *

Nine-tenths of the whiners, who want the preacher to preach more on love, want the kind of preaching that will comfort a sinner IN his sins. All such are taking the sinner's side AGAINST GOD. Jesus never comforts a sinner or a backslider or a Jonah IN his sins. He comforts him after he has saved him FROM his sins.—Philadelphia Herald.

Pastor Mount of Okolona will spend a good part of the summer in a tour of Europe. A good voyage and safe return with heart and mind enriched.

The radios insist generally that any religious addresses which they broadcast must be non-controversial. If there is any subject connected with religion about which there is no possibility of being a controversy, we don't know what it is. Certainly this form of censorship would make very thin soup.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. BUNVARD, 1st Vice-President, Madison
 MRS. DOUGHTY, 2nd Vice-President, Shaw
 MRS. W. BROWN, 3rd Vice-President, Tupelo
 MRS. SIMMONS, 4th Vice-President, Meridian
 MRS. J. PACK, 5th Vice-President, Hattiesburg
 MRS. L. TOLER, 6th Vice-President, Gloster

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study, Flora
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
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OTHER MEMBERS EXECUTIVE BOARD

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MRS. W. J. PACK, 5th District, Laurel
 MRS. J. A. TAYLOR, 6th District, Brookhaven

Birmingham, Ala., May 17, 1927.

Miss Fannie Taylor,
 Baptist Church, Jackson, Miss.

Railways announce round trip reduced fare to Y. W. A. Camp at Ridgecrest must be purchased June THIRTEENTH, not fifteenth. This necessitates opening camp Tuesday FOURTEENTH, not sixteenth. R. A. Camp also opens June fourteenth. Please notify all concerned in your state. Error not made by Doctor Cammack or me.

—Juliette Mather.

W. A. Camp

The above telegram changes our plans for the Y. W. A. Camp at Ridgecrest and means that we must buy our tickets to Ridgecrest Monday, June 13. The opening date of our Camp will be June 14th. Do not fail to send in your registration fee to Miss Juliette Mather, Birmingham, Ala., in time to get your railroad certificate that will guarantee a round trip ticket for one fare plus one dollar.

Note: This change also effects the R. A. Camp and the boys will have to leave home June 13th. See Miss Mather's message in this issue. Also Dr. Cammack's message in this paper.

State Scholarship Fund

At the Board Meeting of the State W. M. U., December 12, 1926, each Vice-President pledged an average of \$100, making a total of \$600 for State Scholarship Fund. Your Secretary is happy to announce that this has been met in full. Both Blue Mountain and Woman's College have been paid up and your Secretary holds receipts. The sums collected are as follows:

1st District	\$ 90.65
2nd District	136.20
3rd District	100.00
4th District	85.71
5th District	103.00
6th District	100.00

Total	\$615.56
On hand from last year	25.00
Grand Total	\$640.56
Paid out	\$600.00

Balance.....\$ 40.56
 Sisters will remember that the entire scholarship fund is \$900, but we collected before January 1st \$323 and had paid \$300 to the two colleges.

Meeting of the Executive Board

The W. M. U. State Executive Board met in the office of the Corresponding Secretary May 18th. There was a fine representation. Action was taken on several resolutions that were passed during the Convention at Meridian. As copies of the State Minutes are being sent out to each society you will note what these resolutions are.

It was decided to print the State Policy again in leaflet form, which same will be found enclosed in each copy of the State Minutes sent out.

Mrs. Eramy Hughes, State Chairman of the Ruby Anniversary, was present and discussed plans for this anniversary. It was urged that the Ruby Anniversary Enlistment Pledge Card be

used by our women. Copies of these cards and other Ruby Anniversary literature will be found in package with State Minutes.

The District Meetings were discussed and programs outlined. A list of these meetings will be found elsewhere on the Page. There was rejoicing that we are to have Mrs. Carter Wright of Alabama with us for each of these District Meetings.

Our Young People's Leader spoke of the Y. W. A. and R. A. Camps to be held in Ridgecrest June fourteen—twenty-four (14-24). However, tickets must be purchased on JUNE THIRTEENTH. By so doing we secure a round trip ticket for the price of one fare plus one dollar. See notice elsewhere on the Page regarding the Camps.

Reports from the District Vice-Presidents and from Chairmen of Mission Study, Personal Service, and Stewardship Leaders were made.

The report of the Corresponding Secretary gave full suggestions regarding the work for the coming six months of the year.

First District W. M. U. Meeting Calvary Baptist Church May 31st

"Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, that your fruit should remain."

- 9:30 Devotional—Mrs. P. B. Bridges.
- 9:45 Message of Vice-President—Enlistment of First District.
- 9:55 The Mission Study Class that Helped to Enlist a Woman—Mrs. J. N. Joffrion.
- 10:05 The Unenlisted Steward—Mrs. Chas. Mansell.
- 10:15 The Enlisted Woman Who Was Hand Picked—Mrs. Gussie May Boggan.
- 10:25 Law Enforcement—Mrs. R. B. Gunter.
- 10:40 Business—Appointment of Committees.
- 11:00 Mrs. Carter Wright.
- 12:00 Mrs. A. J. Aven.
- 12:30 Lunch.
- 1:30 Devotional.
- 1:35 Missionary Message—Miss Elizabeth Kethley.
- 2:05 Superintendents Messages.
- 2:30 Young People's Hour.
- 3:30 Reports of Committees.
- Adjournment.

Dates and Places for District Meetings

First District—Jackson, Calvary Church	May 31
Second District—Greenwood	June 16-17
Third District—Blue Mountain	June 2-3
Fourth District—West Point	June 14-15
Fifth District—Wiggins	June 9-10
Sixth District—Port Gibson	June 7-8

Message From Miss Mather

May 10, 1927.

Dear Ridgecrest Friends:

There's the whistle! Are you ready? June 16-25 are the dates for this year. I hope you are coming. Be sure to send your enrollment fee in time to be acknowledged from Birmingham so we can send you the certificate needed to secure our reduced railroad rates. At first it seemed certificate would be unnecessary but railroads

decided it would be better to safeguard our splendid rates.

You must have been seeing the program for this year announced in Royal Service. Dr. John R. Sampey of Southern Baptist Theological Seminary at Louisville, Mrs. Janie Cree Bose, principal of our W. M. U. Training School, our own lovely Mrs. Cox, will all be there; Miss Leachman, Mrs. Lawrence, several foreign missionaries, state leaders, "Ma" Harris, well all the dear last year friends plus some new ones, you mustn't miss it. So come on.

I want to tell you too so you can get your copy from the first edition before it is all sold—Mrs. Cox's vesper messages "Star Trails" are ready; all written out and printed in book form. I can fancy you ordering your copy at once from your state book depository or from the Sunday School Board headquarters, 161 Eighth Ave. N., Nashville, Tenn. The minute you send that one dollar off for the book, send the \$2.00 enrollment fee to me so I'll know you are surely coming. If you just can't come this year, be sure to send somebody from your way Y. W. A. so she can return and tell you all about it. In fact it will take more than one person to substitute for you, send several—or bring them.

See you at Ridgecrest, I hope,
 Sincerely,

—Juliette Mather,
 Young People's Secretary.

Fourth District Meeting

The meeting for the Fourth District will be held in West Point, June 15th-16th. All sisters over the district are urged to attend. Kindly send your names to Mrs. Will Van Lanningham, West Point, and she will provide a home for you.
 —Mrs. E. C. Simmons, Vice-Pres.

All persons interested in the Southwide Y. W. A. Camp for girls and the Royal Ambassador Camp for boys at Ridgecrest, North Carolina, will please observe the following change of dates: The date for securing the round trip tickets to Ridgecrest at the one-half fare rate in order to attend these Camps is June 13th and not June 15th as announced in all of the printed literature sent out. Also the opening date of the Y. W. A. and Royal Ambassador Camps is Tuesday, June 14th and not Thursday, June 16th as announced in the literature.

Miss Juliette Mather,
 Secretary Y. W. A. Southern Baptist Convention.
 J. W. Cammack, Secretary,
 Education Board Southern Baptist Convention.

The Second "Baptist" Church of St. Louis, of which Dr. M. Ashby Jones is pastor, has decided to admit to its membership persons who have not been baptized. Dr. W. C. Bitting was its former pastor and presumably still a member of this church. He is secretary of the Northern Baptist Convention.

Some fundamentalists are a great liability because of the mistakes they make, but the people who delight to call attention to the mistakes of fundamentalists certainly do not advertize their loyalty to the truth of God's Word.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Schedule

June is our District Convention Month and June is nearly here. June 7th is the first convention date and Calhoun City is the first convention city. The conventions are as follows: Calhoun City, June 7-8; Brooksville, June 9-10; Pascagoula, June 14-15; Brookhaven, June 16-17; Marks, June 21-22; Hazlehurst, June 23-24. These district conventions have been growing in interest each year and they have served in a marked way toward promoting our B. Y. P. U. work in the state. We want this year to be the best yet and so ask your cooperation. BOOST 'em and attend yourself.

The Ernest L. Davis Award

Bro. Ernest L. Davis, now pastor at Philadelphia, is giving a beautiful loving cup in District Three this year at their convention at Calhoun City. Bro. Davis is president of the convention, elected before leaving that district, and because of his interest in the work is making this gift to the convention. The cup will be awarded each year and this year will be given on the basis of these three points: Per cent of members attending the convention, Total number of miles traveled by all delegates to the convention and back from the convention, Loyalty to the sessions of the convention. Pastors will count triple miles and Directors, Leaders of Junior and Intermediate unions, and Presidents of Senior and Adult unions will count double miles. Everybody has an equal chance to get the cup. WHO WILL GET IT?

312 B. Y. P. U. Awards in One Church Since October 1st

We have not consulted our records carefully, but we believe the Davis Memorial Church, Jackson, holds the record so far this year in number of B. Y. P. U. Study Course Awards. They have given since October 1st, 312. They have only 243 enrolled in all seven of their unions, but this is 98½% of their B. Y. P. U. Possibilities, those 9 to 30 years of age. An average of 92% of those attending the B. Y. P. U.'s attended the evening preaching service all through last quarter. Mr. A. W. Talbert is the efficient Director of the B. Y. P. U. work in this church.

Awards for 1927

Our goal for 1927 in Study Course awards is 8,000. In our Directors' Conference last December we asked the churches represented to underwrite so many for their church. Davis Memorial was one of the ones who promised to do this and pledged to make a desperate effort to give 150; the above shows what they have done thus far and the year is two-thirds gone. Take a tip from them, and although

you did not underwrite a certain number, drop us a card saying that we can count on you to the tune of at least one for every member enrolled in B. Y. P. U. Every B. Y. P. U. (four) in the Beaumont church is already 100% in Study Course this year and the Intermediate union is 200%. That's a challenge to you. Can you meet it?

"We Study That We May Serve"

We are little Juniors
Marching to the fight—
Fighting the giant Wrong
With all our little might.

We know old Wrong is wily,
And if we conquer him,
We must have our armor
And be in fighting trim.

No untrained troops can meet him
And hope to win the fray,
For he can fight in darkness
As well as when 'tis day.

So we must be preparing
Our minds and spirits, too,
If we are going to battle
And good, true fighting do.

So then let us get busy,
Though only Juniors we,
For years and years of training
For us will have to be.

If in our years a-coming
We hope to do our best,
And win a glorious vic'try
O'er Wrong and wickedness.

There is no training station,
That's half so fit I see,
As the Junior B. Y. P. U.
For training such as we:

It trains our minds to study,
Our hearts to love the Lord,
And also stores our mind up
With knowledge of God's word.

So, onward Junior soldiers,
Get ready for life's fight;
The giant-Wrong is marching
This world to doom and blight.

We will do our little bit,
And strike our wicked foe—
Then all-together, ever ready,
Let's to this conflict go.

Partly composed, and spoken by little Miss Elsie Kincade, member of Coffeeville Junior B. Y. P. U., at District 3 B. Y. P. U. Convntion, Yalobusha County, May 1, 1927.

Mt. Zion B. Y. P. U.

The Mt. Zion B. Y. P. U. has been doing some very good work this year, having had their study course under the able direction of Mr. Auber J. Wilds in March. Quite a few took the course and have received

their diplomas.

On Sunday evening, May 15th, the President with a number of the members carried a program to Union Chapel in hopes of putting more enthusiasm in the B. Y. P. U. there. The program was very effectively rendered.

—Beulah Thornton, Cor. Secty.

MY FIRST BAPTIST STATE CONVENTION By L. E. Hall

The first Convention of Mississippi Baptists I ever attended was held in Grenada, in December, 1879. It was placed at that late date because of an epidemic of yellow fever in the fall of '78. I was living in Kemper County. It was near the close of my fourth year in the ministry. I reached Jackson about sunrise on the morning before the day on which the Convention was to meet. At that time Brother M. T. Martin was living in Jackson. T. T.

Martin, his oldest son, was then in his teens. He met me at the station and carried me to his father's home. The father was manager for the then recently established "Baptist Record". He "fell asleep" many years ago. The son, T. T., is now "Tom" Martin, the celebrated evangelist.

At a pretty late hour in the night we went aboard the regular passenger train for Grenada. On the train were Dr. Webb, president of Mississippi College; Dr. Gambrell, Brother Tynes, Brother Rowe, Brother Walne, and Brother Lomax. There were also a few young preachers, among whom were Brother Piker, Brother Moore, and a very hardy looking young fellow by the name of R. A. Venable. This last named brother had been pastor at Okolona but had just previously been called to the care of the church at Helena, Ark.

We arrived at Grenada about day—
(Continued on page 16)

An Invitation

We especially invite all high school graduates and other young people of school age to enter our school immediately after the present term closes. In inviting young people to enter our school, we do so because we know that we can give them a type of preparation for business employment that will put them in line for a good position with constant opportunity for advancement.

New classes are formed in all departments to meet the demand of new students.

For full information and rates, write, telephone or call

Draughon's Practical Business College

Mississippi's Largest School Of Business

Jackson, Mississippi



Pa Buzz picks a nice camping place

FLIT spray clears your home of flies and mosquitoes. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

FLIT

DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

The yellow can with the black band



MISSISSIPPI COLLEGE Clinton, May 14, 1927

Mississippi College is pleased to announce the following Commencement program for the present session, giving the names of students who will receive diplomas on May 23rd, and to extend a cordial invitation to her many students and friends to come and take part in all of the exercises.

The classes of 1877, 1887, 1897, 1902, 1907, 1917 will have Reunions on the campus Sunday and Monday of Commencement, the main day for these exercises being Monday.

Twenty-five or thirty more students will complete their college work this summer and receive their diploma at that time.

Commencement Program Mississippi College Hillman College May 20-23, 1927

Friday, May 20, 8 p.m.—Hillman College Recital.

Saturday, May 21, 10 a.m.—Freshman Contest, Farr Medal.

Saturday, May 21, 11 a.m.—Sophomore Contest, Wallace Medal.

Saturday, May 21, 8 p.m.—Hillman Graduation Exercises.

Sunday, May 22, 11 a.m.—Baccalaureate Service by Dr. J. D. Franks, Columbus, Miss.

Sunday, May 22, 8 p.m.—Sacred Concert.

Monday, May 23, 10 a.m.—Junior Contest, Trotter Medal.

Monday, May 23, 11 a.m.—Extemporaneous Debate, Lee-Haywood Medal.

Monday, May 23, 1 p.m.—Alumni Dinner in Jennings Hall.

Monday, May 23, 3 p.m.—Business Meeting of Alumni Association for election of officers.

Monday, May 23, 4 p.m.—Formal Class Reunions.

Monday, May 23, 6:30-7 p.m.—Open Air Band Concert.

Monday, May 23, 8 p.m.—Mississippi College Graduation Exercises, Baccalaureate Address, "The Measure of a Man" by Dr. O. M. Johnston, Leland Stanford University, California.

Monday, May 23, 10 p.m.—Alumni Banquet.

Senior Class, 1927-27

Bachelor of Arts Degree

Allred, William Wesley—Clinton.

Anding, Claude Ellis, Jr.—Flora.

Barnes, Clifford W.—Clinton.

Barnes, Eugene L.—Columbia.

Chapman, Sam Houston—Union Church.

Cole, Frank Luther—Canton.

Douglas, Benjamin—Sontag.

Emerson, Angus Leslie, Jr.—Hernando.

Everett, Miss Frances—Jackson.

Gates, John Paul—Laurel.

Hamilton, Webster Ernest—Georgetown.

Hearn, Thomas Russell—Bay Springs.

Hempill, J. B.—Lexie.

Hill, Aubrey Neil—Water Valley.

Horton, Miss Castola—Walnut.

Hughes, Charles Clot—Chunkey.

Hughes, William Erle—Sloan, Iowa.

Jones, Franklin Hardy—Vicksburg.

Kersh, Alpheus Fredric—Leesburg.

King, Wilbert Adrian—Memphis, Tenn.

Latimer, Mrs. Maria Johnson—Clinton.

McAlpin, Newell Newton—Mt. Olive.

McIlwain, Willis Lowrey—Waynesboro.

Martin, Wilson Clark—Benton.

Middleton, Charles Beverley—Mendenhall.

Miller, Florian Henry—Mashula.

Miller, Miss Frances—Monroe, La.

Moore, Charles Clifton—Carthage.

Morgan, Mrs. William Claude—Pentotoc.

Moulder, Chester Spurgeon—Newton.

Musselwhite, Miss Linda Blanche—Clinton.

Osborn, George Coleman—Learned.

Osborn, Wilbur Truett—Learned.

Pell, Carroll L.—Wesson.

Porter, Robert Wesley—Clinton.

Ritnour, William Sibbit, Jr.—Gulfport.

Roberts, Miss Beryle—Jackson.

Roebuck, Arthur Aldridge—Newton.

Shannon, Robert Philip—West Helena, Ark.

Simmons, Alton Colon—Hazlehurst.

Smart, Robert Forte—Blytheville, Ark.

Smith, Robert Walker—Magee.

Sorrels, Starkie Andrew—Gulfport.

Spell, L. D., Jr.—Georgetown.

Taylor, James Davidson—Brookhaven.

Taylor, J. Paul—Eupora.

Thompson, Roger Crawford—Laurel.

Thornton, George Judson—Ethel.

Travis, James Kearney—Hattiesburg.

Travis, Ellis Granberry—Heidelberg.

Varnado, Miss Olive Katherine—Gloster.

Watts, Walter Edwin—Pelahatchie.

Wilson, Lewis H.—Clinton.

Wilson, Walter P.—Meridian.

Worthy, Haley Dewey—Clinton.

Bachelor of Science in Medicine

Sandifer, Fred Monroe—Leland.

Tucker, Cecil Blythe—Holly Springs.

INTERMEDIATE COLUMN

Just Listen to This!

The Intermediate Department of the First Baptist Church at Greenwood has been holding, Sunday School for the Intermediates at the refugee camp in the city. Mr. Denman says that the conferences have meant a lot to their department. He writes a letter each week to each of his teachers and thus keeps before them just the things that they can help cooperate with. They are good booster letters. His application for standard shows just three small points yet lacking! He's not going to let three things keep his department off the honor roll!

At Hattiesburg

Miss Caperton reports for the Daughters of Ruth a raise in grade of 54 in February to 92 in April. Two have been baptized this last month. Clever honor rolls are stimulating interest in the six points.

Kosciusko Too

One class standard since October and fine poster making in the department is the good word from Mrs. Spain of Kosciusko.

Vicksburg On Top

Standard except for a few fellows taking the examination—that's Vicksburg. They report that the President's Council is the best thing yet for an Intermediate Department. They have been leading the entire Sunday School in grades, for some months. Seven conversions last quarter shows that there is consecration and prayer and work in that department.

Tupelo's Painting Party

Miss Hunt tells of the splendid work of the 15 and 16 year old boys in painting the chairs and tables for the Beginners' Department in their Sunday School. What could have been nicer? I hear that they made a perfect job of the sandwiches too!

Columbus

Prettiest thing you ever saw, or ever didn't see—that Biby Intermediate Department at Columbus. The Superintendent, Mr. Parsons, invited the Workers' Council to meet in the department last time. He gave a full report of the last year, how the Intermediates were put out in a tent, where it was too hot or too cold or it rained! How when he went after some money to put up a building for them, he was afraid that he would not get over three or four hundred dollars, and got fifteen hundred! How the department has more than doubled, many have been baptized, the opening programs have been a revelation and the interest of the boys in making the department attractive has amazed everyone. This department is unique in that there are six classes for boys and four for girls.

Scattered

Scattered around the state there are 22 standard classes. These are the best classes in the state, for better classes are standard classes. They are as follows:

- Columbia, 7.
- Columbus, 3.
- Vicksburg, 3.
- Grenada, 1.
- Meridian, 3.
- New Albany, 4.
- Kosciusko, 1.

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You say, "Our class is standard too." Well, how could we know when you didn't report? Send to Mr. Byrd for the application blank. This is for every quarter, as you must apply quarterly. A seal is sent for the diploma for each quarter that you are standard. Mr. Byrd will send the application in to Nashville for you. We must raise our

number to 30 this quarter! So write for your application blank today and have it ready for the last of June. Working toward the standard will help to drive off the Summer Slump. You try and see. Mr. Standard is good tonic, and pleasant to take.

By the Way

If you want to keep the approved worker riding the clouds, just report the good things that you have been doing. If you want to use the good old Baptist style and pass the good things on, report. In other words, report!

By the Way Again

The first step toward being a standard class is to register with the Sunday School Board. So write to Miss Lee and register.

FIFTH AVE. HATTIESBURG

Revival of ten days closed last evening. It was conducted by Rev. D. A. Youngblood, who is serving his third year as pastor of the church. The church experienced one of the greatest spiritual awakenings known in its history. Thirty-three were added to the membership.

The song services were successfully conducted by Mr. J. D. Barrette of New Orleans.

—Virginia Caperton.

Have just closed a fine meeting at Leakesville, Miss. Had thirty-two additions. Am now in a meeting at Enterprise.—Chas. C. Jones.

Owing to the cancellation of a meeting, Mr. and Mrs. Stanley Armstrong singers, have an open date from May 29th to June 12th.

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To Hide In Our Hearts

85. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. Prov. 13:10.
86. Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you. Matt. 5:44.
87. Let your light so shine before men that they may see your good work and glorify your father which is in heaven. Matt. 5:16.
88. Let the peace of God rule in your hearts. Col. 3:15.
89. Let not your heart be troubled. John 14:1.
90. Like as a father pitieth his children, so the Lord pitieth them that fear Him. Ps. 103:13.
91. Let us walk in the light of the Lord. Isa. 22:5.
92. Let not then your good be evil spoken of. Rom. 14:16.

What Did You Do?

- Did you give him a lift? He's a brother of man
- And bearing about all the burdens he can.
- Did you give him a smile? He was downcast and blue,
- And the smile would have helped him to battle it through.
- Did you give him your hand? He was slipping down hill,
- And the world, so I fancied, was using him ill.
- Did you give him a word? Did you show him the road,
- Or did you just let him go on with his load?
- Did you help him along? He's a sinner like you,
- But the grasp of your hand might have carried him through.
- Did you bid him good cheer? Just a word and a smile
- Were what he most needed that last weary mile.
- Did you know what he bore in that burden of cares-
- That in every man's load and that sympathy shares?
- Did you try to find out what he needed from you,
- Or did you just leave him to battle it through?
- Do you know what it means to be losing the fight
- When a lift just in time might set everything right?
- Do you know what it means—just the clasp of the hand
- When a man's borne about all a man ought to stand?
- Did you ask what it was, why the quivering lip
- And the glistening tears down the pale cheek that slip?
- Were you brother of his when the

time came to be?

Did you offer to help him, or didn't you see?

Don't you know it's the part of a brother of man

To find what the grief is and help when you can?

Did you stop when he asked you to give him a lift,

Or were you too busy you left him to shift?

Oh, I know what you mean. What you say may be true,

But the test of your manhood is—What did you do?

Did you reach out a hand? Did you find him the road,

Or did you just let him go by with his load?

—Baptist and Reflector.

"The Faith of a Child"

By Ben Cox

A number of years ago a friend, who was especially interested in the noon prayer meeting work, purchased for us a fine Jersey cow. Everything went along all right until warm weather came and the church windows had to be open. It seemed that this Jersey cow seemed to want to run in opposition to the preacher; for the louder he preached, the louder she lowed. Connie, our faithful janitor, came to the rescue and said: "Doctor, I will give you \$100 for the cow." Although this was only half the price paid for her by the donor, we thought best to let her go.

Recently Connie came to me in trouble. He said: "Doctor, I have lost my cow." He inquired at the pound and other places, but could get no trace of her. Last Sunday night just before I started to the church my two little five-year-old granddaughters came into my study, and Clarice said: "Granddaddy, has Connie got his cow?" I replied: "I don't think he has. Would you like to phone and find out?" She said, "Yes." She had never called up the church before, so I gave her the number, 6-3920. Going to the phone, she said: "Let me see; six is next to five, isn't it?" I said, "Yes." Somebody answered the phone, and she asked for Connie, and I asked her if Connie had come to the phone. She replied: "Not yet." When he came, she said: "Connie, have you found your cow yet?" He said, "No." Then she said: "Connie, we are praying for your cow."

As they stood there before me she said: "Granddaddy, are you going to pray for Connie's cow?" I replied, "Yes." "Are you going to pray for her now?" "Yes," I answered. She said: "Granddaddy, why don't you pray for it now while we are in here?" At once I said, "We will," and I led in a short prayer.

Early the next morning, when I came to the church, Connie met me with a smiling face. He said: "Doc-

tor, I have got my cow. Late last night I heard a lowing at the gate, and I got up and let her in." He phoned to my granddaughter to tell her the news, and she said: "Connie, we are glad you have got your cow." The other little granddaughter, Mary Eva, said: "That shows what prayer will do."

The Neighbor's Chickens

Have they been on your lawn and in your garden? Or have yours been on her lawn and in her garden? And what did you do and what did she do, and what did she say and what did you say? Are you glad that you did? Is she sorry that she did?

Mrs. Brown and Mrs. Jones were just the neighborliest neighbors. They visited over the back fence, and following the example of the children they moved aside the loose board and went through the back fence. When Mrs. Jones' Uncle Joseph came unexpectedly right at dinner time and brought a friend with him, on a day when she was having a "pick-up" dinner of odds and ends, mostly odds, and no meat!—it was curtain washing day—Mrs. Brown just came in the back way and set a platter of steak on the table. And when Mrs. Brown's cousin Frances stopped between trains at the noon hour Mrs. Jones brought a lemon pie, for she'd heard Mrs. Brown say that they were not having dessert that day. They kept the children for each other so each one would be free to go calling or shopping. They borrowed everything from each other from soup to scissors; punch bowl to potato peeler; loveliest hat to lawn mower. Mrs. Brown had chickens and kept them very well in her back yard. Mrs. Jones had flowers and kept them very beautifully in her front yard. You know what happened, the plumpest Rhode Island Red scratched up the bloomingest nasturtiums, and so the trouble started. Now the Rhode Island Red has a broken leg and the flower bed looks ragged. Two groups of children jeer at each other, two mothers after too many hot words, now do not speak, but glare to see that the offense is not repeated.

We smile when we are neither Mrs. Brown, nor Mrs. Jones, but greater tragedies have grown out of things as small. Last year in a neighboring state one man murdered another as the result of a feud that started because one chicken got in one garden. The Master says, "Are ye not of more value than many sparrows?" Is not my neighbor of more value than all the chickens, than all the gardens? I should go the second mile and say, "If my chickens bother you I will not have chickens, neighbor. I will give them all to you to make amends for your garden." And how quickly will neighbor say, "It was not your fault. You couldn't help it. What are a few flowers or vegetables more or less? But I will buy your chickens if you wish to sell them." She will always go the second mile.

CLARKE COLLEGE

The graduating exercises of Clarke Memorial College were held Friday morning at eleven o'clock in the college auditorium, Dr. B. H. Lovelace, pastor of First Baptist Church of Clinton, delivering the baccalaureate address. The graduating class, numbering 80, was practically twice as large as that of any previous year and ranks among the largest graduating classes of any college in the state. At the conclusion of the graduating class the following medals were awarded: Newton W. C. T. U. essay medal, Estelle Walker, Mendenhall, Miss.; Lackey Medal for greatest improvement during session, Maudie Crocker of Calhoun City, Miss.; Interstate Bank and Trust Company essay contest, Robert W. Bateman of Georgetown, Miss.

The Alumni Banquet, which was held in the college dining hall Friday evening, brought the graduating program to a successful conclusion. The banquet was the largest attended and the most enthusiastic of any similar occasion in the history of Clarke College. The Alumni and Former Student Association was perfected so as to do more definite and more effective work in the future. One of the main features of the evening was an address by President McLaurin in which he reviewed the wonderful accomplishments of the school in the past few years and pointed out the chief needs for the future growth of the college, emphasizing the fact that Clarke College needed endowment and new dormitories and at the proper time definite steps would be taken in securing these needs. The Alumni responded by saying that they were ready and willing to do all in their power to advance the cause of Clarke College. S. T. Roebuck of Newton was re-elected President of the Alumni Association; H. H. Bethune of Langford, Vice-President; Prof. Curtis J. Little, Secretary.

Rev. A. C. Furr, now at Louisville, Miss., a real good preacher and pastor, it is said, can be had for revival services. Also he is open to a work as pastor of some church or group of churches.

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Sunday School Department

SUNDAY SCHOOL LESSON

May 29, 1927

R. A. Venable

Peter, Undaunted by Persecution,
Acts 5:12-35, 38-42.

Introduction:

The courage of Peter, which it is the purpose of the lesson to emphasize, must be viewed in the full light of all the circumstances. In our last study Peter's healing of the lame man had thrown the Jewish authorities into a state of alarm. They trembled for the safety of their influence with the people. The teaching and preaching of the Apostles in the temple court and the marvels wrought by them upon the people who came in crowds to hear them had reversed the public mind to the discredit of their authority incriminating them in the perpetration of the most diabolical crime registered upon the pages of human history. They were driven to desperation, not because of the enormity of the crime of which they were guilty, but because of the loss of their authority over the people and the daily increase in the numbers who, under the preaching of the Apostles, were accepting Jesus of Nazareth as the Messiah of God, whom they had crucified as a malefactor. They had slain Jesus, they now seek to destroy his adherents and end the movement forever. Peter and John were the special objects of their wrath upon whom they sought to wreak their vengeance. The fear of the people restrained their violence and prompted them to resort to scolding, threats and imprisonments. These availed nothing in deterring Peter and the rest, nor in the suppression of the movement. The futility of their effort is made to appear in the incidents comprising our present study.

1. The best approach to the lesson is found in the current events which led up to the notable meeting of the council before which the Apostles were brought to trial. (1) After healing the lame man, Peter preached a sermon of great power, resulting in the conversion of great numbers in Solomon's porch, 3:11-26. (2) The Sadducees, who composed the office holders, were greatly alarmed by the boldness of the Apostles, the doctrine of resurrection in Jesus taught by them, and the success which attended their preaching, laid their hands upon them and cast them in prison until the next morning, Acts 4:1-3. (3) During the night, an angel came and delivered them, bidding them to go to the temple and "speak to the people all the words of this life". By early dawn they were in the temple preaching. (4) The court assembled, sent for the prisoners, but the officers returning reported the prison closed and the prisoners gone. The information soon reached the ears of the court that the escaped

prisoners were preaching in the temple. They were sent for and brought into court, and the trial proceeded, 5:17-42.

2. The lesson begins with the appearance of the accused before the bar. "And when they had brought them, they set them before the council. And the high priest asked them, saying, We strictly charge you not to teach in his name; and behold you have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." (Verses 5:27-28.)

The council was controlled by the one purpose of vindicating themselves. The success of the Apostles' preaching, the mighty works wrought by them, and the power of the Spirit with which they were clothed had thrown the court in the embarrassing position of defendants. The case was to be adjudicated by the exercise of authority and not by the merits of the case, or the facts involved in the case. The High Priest seeks to incriminate the Apostles upon the charge of a gross violation of the mandate of the council on a previous occasion, forbidding their preaching in the name of Jesus. He was less concerned about condemning them than he was of vindicating the council against the charge of shedding the innocent blood of the Son of God. The suppression of the movement by the authority of the court was the only hope of escape from the guilt of the most infamous crime in all history.

3. "But Peter and the Apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be the Prince and a Saviour to give repentance to Israel and remission of sins. And we are witnesses of these things and so is the Holy Spirit, whom God hath given to them that obey him." (Verses 29-32.)

Peter, under the mighty impulsion of the Holy Spirit, animated by a dauntless courage, gladly accepted the ground upon which the issue was to be decided. The court had unwittingly come to the position occupied by the Apostles, that of obedience to authority. The Apostles were moving in response to the Highest Authority known to men and angels. The source of this authority was the enthroned Jesus of Nazareth, whom God exalted by his right hand to be a Prince and Saviour. The very Jesus, whom they had killed, hanging on a tree, was invested with all authority, both in heaven and on earth, and in obedience to his will, they were defiant of the mandates of the court before which they were on trial. "We must obey God rather than men" was their only answer. With the Lordship of Jesus, Peter associates his Saviourhood, who offers an escape

to the court from the enormity of which they were guilty through repentance and remission of their sins. The reserve and confident assurance with which Peter testified to the exaltation and Lordship of Jesus was calculated to intensify the rage of the court. "They were cut to the heart and minded to slay them." Their claim to authority had been cut from under their feet by the counter claim of the supreme authority of Jesus Christ.

4. The deadly wrath of the court, to which Peter's courageous defense of the supreme authority of Jesus of Nazareth as the enthroned Lord had inflamed, was restrained by the conservative and dignified advice of a member of that body.

"But stood up one in the council, a Pharisee named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth for a little while. And he said unto them, Ye men of Israel, take heed unto yourselves as touching these men, what you are about to do. And now, I say unto you, Refrain from these men, and let them alone, for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found fighting against God." (Verses 34-39.) Gamaliel was a distinguished Rabbi, noted for his learning, the purity of his character, liberal in his views, a sane and safe adviser, at whose feet Saul of Tarsus was "brought up". The magnanimity of the man comes to expression in the advice which he gives to his fellow counselors. His courage and his wisdom are outstanding in his character. His advice is expressive of his confidence in the ultimate triumph of truth, because the cause of truth is the cause of God. If the movement, of which the Apostles were the champions, was of God, they were powerless to arrest its progress. Destroying the leaders would not destroy the movement. They could hush the voices of a few humble preachers in death, but they could not stay the hand of God. The advice was wise, and the principle upon which it was offered are as enduring and inexorable as the moral order of God's moral government. All questions must be settled upon the principle of truth and righteousness. Gamaliel's advice is an appeal to the Supreme Court of Heaven, whose decisions cannot be reversed.

5. The moderation advised by the most distinguished member of that body tended to abate the murderous wrath, which thirsted for the blood of the Apostles. A more lenient method was decided upon. "And to him they agreed, and when they had called the Apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go." (Verse 40.) We may rest assured that the scourging was severe, vindictive and brutal, inflicted under the semblance of a penalty for the defiance of the authority of the Sanhedrin Court. The beating was accompanied by a charge given the accused not to speak in the name of Jesus again. Glad

enough to get rid of the disagreeable business, they let them go. They court have kept them in prison and for a time suppressed the teaching and work of the Apostles. They lost sight of the wonderful works wrought by the Apostles in "His name" and the supernatural power by which these works were done. They ignored the works in dealing with the workers. The words spoken by these men were of small importance compared to the impelling power animating them. The method employed by the enemies of the gospel set a type of persecution which the emissaries of the Devil have applied with relentless hate through the centuries. It has been as ineffective as it has been remorseless, in suppressing the triumphs of the cross. The suffering and death of the martyrs have always been, and ever will be, "the seed of the church".

6. The courage of Peter and John was not awed into silence, nor their zeal abated, nor their activities arrested by the brutal treatment inflicted upon them. "They, therefore, departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. And every day in the temple and at home they ceased not to teach and to preach Jesus as the Christ." (Verses 41-42.)

No note of despondency escaped the lips of these humble preachers of the Enthroned Christ, whose presence through the Holy Spirit clothed them with power and thrilled their hearts with joy. The shame and dishonor heaped upon them by the court, they counted a joy.

It intensified their zeal, strengthened their purpose and enlarged their activities. They ceased not to teach and preach daily in the temple and in every house. The persecutions had put to the front a valiant leader, whose influence and power had reached large numbers of people in Jerusalem. The growing strength of the movement under the leadership of men, who gloried in the reproach and suffering inflicted upon them by a court whose hands were red with blood of the world's Redeemer, was destined soon to sweep beyond the limits of Jerusalem to the last outpost of earth.

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East Mississippi Department

By R. L. Breland

A Mother's Heart

The papers tell us that the mother of Col. Nungesser, one of the men who tried but seemingly failed to fly across the Atlantic Ocean, is really dying of a broken heart, as she waits in vain for news from her son. She cannot be consoled. Poor mother, how we sympathize with her as she longs and waits.

This sad story reminds us of the hundreds of mothers all over the world whose hearts are breaking over sons and daughters. How thoughtless boys and girls are oft-times of their parents. Their acts of thoughtlessness are usually harder on the mother because she is closer to the child in many ways and the lack of appreciation hits her hardest.

How often do we hear young people remark that it is really no one's business how they live or what they do. These should stop and think for a moment that back in the old home there is a mother's heart that is deeply concerned and whose very life and reputation are wrapped up in their lives, and it does matter how they live. Many a mother goes through life with a bleeding heart because of the misconduct and thoughtlessness of some boy or girl. Boys, girls, think of that mother before you stray off in sin. For every fallen girl and boy in all the land somewhere, if living, there is the broken heart of a mother that will never be itself again. No one knows how many bleeding hearted mothers there are because of the misdeeds of a wayward child, for usually these mothers suffer in silence, bearing their burdens alone.

I heard one dear lady, the mother of a goodly number of boys and girls up about grown, remark that she never slept at night until the last one of them was in bed at night and the cover tucked snugly around them. Sometimes long after the midnight hour she would linger for some boy that was late coming in, and when she heard his foot-fall on the steps she sprang to the door, opened it and let the youngster in with a smile and a kiss. Little did these children know the longing of this mother's heart as they lingered in the darkness till the hours of the

night grew old. Children, remember mother and give her no occasion to have an aching heart. You may not understand now why mother is so worried about you; but one day when you have children, if the Lord is so kind as to let you be a father or a mother, then ah! then, you will understand.

The story is told of one mother who always left a light burning in her window until the last one of the children was in at night. One evening as the twilight lingered in the lap of the night one of her sons slipped unseen out of his room and out into the night. He never came back. Mother never heard of or saw her son again. The old lamp each night, all night long, sent out its flickering rays into the darkness calling in silence as a mother's broken heart sighed and longed within the little home for son's return to mother and home. In a few years, as the old familiar clock was chiming the hour of midnight, this mother's soul went out into eternity, dying with a broken heart. The old lamp was still burning its welcome to a wayward son who never came back. In her expiring moments she was heard to say: "Tell son I am still waiting; keep the lamp burning in the window so that he may know mother welcomes him when he comes." What a tragedy; but there are thousands like it in the world today.

Sons, daughters, hear the pleading of mother's anxious, longing, loving heart and do not walk on her tender love. She loves you as no other earthly mortal ever will or can; do not betray and scorn that love and break a mother's heart and send her with gray hairs to a premature grave. God pity the sorrowing, heart-bleeding mothers of our fair land. Remember, child, that you never go so far or sink too deep in shame but that a mother's heart and a mother's love follow you and her heart feels the stab of every woe that comes to you.

"Be kind to thy mother, for now she is old,

Her locks intermingled with gray;
And soon she will be sleeping the
long sleep of death—

Thy mother is passing away."

Notes and Comments

A good pastor in south Mississippi, in a letter asking me to be with him in a meeting this summer, said of the church: "This is a country church where hundreds of people attend meeting. They are just good

old-time who love the old-time gospel." His letter made me homesick, for that is just my kind of Baptists.

Pastor E. J. Hill has just closed a revival meeting with his church, Merton Baptist Church of Memphis, in which Dr. Ellis, also a pastor in Memphis did the preaching. In a recent letter he said: "Rejoice with me. Meeting is fine. 29 additions to date, 21 by baptism. Church is happy. Wonderful power from above." I rejoice with them.

The Baptist Announcer, published monthly by the Berean Bible Class of East Moss Point-Baptist Church, of which Rev. S. J. Rhodes, the live young pastor, is editor, came to my desk last week. It is neatly gotten up and well edited.

Pastor Rhodes in Baptist Announcer, East Moss Point: "The revival is to begin at the First Baptist church in Moss Point the first Sunday in June. Rev. D. A. McCall of Jackson is to do the preaching in a meeting of ten days at Wade beginning May 31; the writer has been asked to lead the singing. Bro. Vaughn and his people at Wade we understand are making large plans for the meeting."

I was at Blue Mountain last week. Everything is getting ready for exams and then the closing on May 31st. The college is closing a successful year; some 30 more students this session than last, and several were turned away for lack of room. The new Administration Building and a new dormitory will be built this summer. All were happy over Mr. Jones' gift of \$100,000.

Pastor J. N. McMillin, of Louisville Baptist Church (Miss.) has out a card of sermon subjects, 35 in number, of which he remarks, "Not sensational but sensible subjects". Then he closes with these words: "It is not the preaching of philosophy nor philosophical preaching that the world needs, but the plain, loving presentation of the gospel of Christ."

I am in receipt of the following invitation from Pastor B. F. Odom, which I hope to be able to heed: "Springdale Church is going to have an all-day singing by the old folks in the old books on the 2nd day of July. We want you to come and be with us and preach for us at eleven o'clock." Thank you.

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COLLEGE COLUMN

M. S. C. W. NEWS NOTES

Life Service Band

The Life Service Band meeting opened with soft music and silent meditation, followed with a prayer.

After the devotion led by Bertha McKay, we sang "Rescue the Perishing" after which we had sentence prayers.

Martha McAteur gave a report of the social service work done at the jail. The minutes were read and the roll called. Adelaide Jamison was appointed to look after the absentees before next Sunday.

The rest of the hour was used as a devotional exercise led by Agnes Ray, Lucille Rayne, and Brunette Dean. The meeting was closed with a prayer by Christine Causey.

—Olga Fortenberry,
Secretary and Reporter.

Y. W. A. Installation

The annual installation service of the Y. W. A. was held on last Saturday night at 8:30 in the Sawdust Room of the Baptist Workshop. All of the new officers were present and took part in the service. The regular candle-light service suggested in the Y. W. A. Handbook was put on. In very fitting words, Virginia Miller spoke of the work of the Y. W. A. this past year and of her ambitions for the organization next year. She lit the candle of the new President, Cecil Hamilton, who responded with a message that leads us to know we have selected the right girl to be President of the Y. W. A. for 1927-28. The other officers are:

Claine Corcor, Vice-President; Mildred Galt, Treasurer; Vela McKisley, Secretary; Helen Pierce, Personal Service Chairman; Mabel Spight, Pianist; Vera Bishop, Posters Chairman. The four circle leaders are: Tray Circle—To be selected out of next year's Freshman class; Mallory Circle, Opal Sharp; Mather Circle, Virginia Travis; Lankey Circle, Elizabeth Grace.

East End Officers

The Fidelity S. Class at East End has asked Annabel Allen, Neva Trapp, and Ruth Trigg to serve as officers this new year. Miss Elizabeth Smith, Annabel's Secretary of M. S. C. W., is the Teacher of the Class.

Noon Meetings

It was a rare treat to have Rev. LeRoy St. John, pastor of the local Christian Church, lead several noon meetings for us last week. Large crowds of girls came daily to hear him unfold the Scriptures. This week Rev. J. E. Lansing has been leading us in some doctrinal discussions. Rev. Von Eagen has led two services for us. We are fortunate in being able to call on so many local folks to help us out occasionally. On next Sunday, Evelyn Barker will read Van Dyke's "The Lost Word".

Orchestra Concert

The Sunday School Orchestra

made a trip to Aberdeen last Tuesday night and put on a benefit concert. Rev. St. John, who had conducted the music in our recent revival, carried along the Columbus Male Quartet, and these with the orchestra furnished an evening's entertainment. The members of the orchestra from the College are: Misses Margie Morris, Accompanist; Celah Morris, Elizabeth Conn, Mary Frances Gridley, Pauline Laird, Elizabeth Baker, Margaret Shields, Mary Lee Stoner, and Mary Frances Johnson.

Officers' Council

The newly elected officers of the two organized Sunday School Classes at First Church had their first Officers' Council on last Saturday. It was well attended, and at this meeting a discussion of the duties of each officer was had, which we believe will result in better work on the part of these officers. Estelle Tate and Helen Cole, the two new presidents, led the discussion. They are making plans for better S. S. attendance, better Membership Committee work, and enlisting all girls not already in Sunday School.

MONTICELLO BAPTIST CHURCH HAS A GREAT MEETING

According to the testimony of many, Monticello and Lawrence County has just had one of the greatest meetings in her history.

Brethren Kyzar and Canzoneri came to us April 21st, for a ten day meeting. From the very beginning the attendance was large. The big eight hundred capacity tent was more than filled each night. From all over the county they came by the hundreds.

Brother Canzoneri is truly a great singer, and thoroughly captured the hearts of our people with his earnest Gospel singing. Unmistakably, he has made a large place in the hearts of our people for himself and Christ.

Brother Kyzar is one of the most powerful preachers we have ever listened to, earnest orthodox, and a fearlessness almost unmatched in our acquaintance. His denunciation of sin was most scathing. Men whom we have never seen in church before came and trembled as they sat under the spell of this Gospel preacher.

We had a large ingathering. They are still coming at each service, by letter and on profession of faith in Christ.

We thank God for the coming of these men, and pray Him that they may have many years to go up and down this country to do such preaching and singing as they did for us.

—W. S. Landrum, Pastor.

Dr. J. J. Wicker will sail with his Christian Cruise for the Mediterranean and the Holy Land July 11th. He will return on the S. S. CARMANIA of the Cunard Line, reaching New York about the middle of September.

Dr. Wicker's health is entirely restored, and he will devote himself, on his return, exclusively to evangelistic work, in which field he has been signally blessed in past years.

IN MEMORIAM

Martha Carolina Porter

Martha Carolina Porter, daughter of Benjamin Hardy Tharp and Cynthia Broome, was born near Macon and Somerville, Tenn. She went to her heavenly home on the 10th of March of this year. Had he lived she would have been 89 years of age in May of this year.

She was a graduate of The Young Ladies' Model School of Somerville, Tenn., and possessed a strong, brilliant mind. She married Captain John F. Porter (who served as captain in the civil war) early in life. "Mother Porter", as everyone called her, was the mother of ten children, six of whom still survive. She was full of faith and good works and the key notes of such a beautiful life as that of this noble handmaiden may be truly expressed in three words, namely, Love, Service and Sacrifice, and she was never happier than when serving someone and her Lord. She united with the Baptist Church when but a small girl and was a member of the Gallaway Baptist Church of Gallaway, Tenn., for more than 60 years, and her membership with this church was never severed until her death, hence the tie and love was indeed strong. She contributed systematically and regularly to the support of the kingdom's interest through her church, being a strict tither throughout her Christian experience. She was instrumental in leading the Baptists of Gallaway to erect the fine modern brick house of worship some few years back, which stands there today as a monument to her faith and the faith of others, and when the church was dedicated only a few years back "Mother Porter" though an invalid and unable to walk was present, and her noble son, one of Kentucky's greatest preachers, preached the dedicatory sermon.

Mother Porter's life was indeed a great blessing to Christ's cause and to the thousands who knew and loved her and her influence for Christ will be felt through her fine children, especially Dr. J. W. Porter, pastor of one of the leading Baptist churches in Kentucky, and while I did not have the pleasure of knowing this Mother of Israel long, her life was an inspiration to me and certainly her influence for good, like the ocean waves, will break only on Eternity's shore.

May the Lord comfort her children in this dark hour.

Cordially,

—R. A. Eddleman.

An Appreciation

The tidings of the home-going of my friend and brother, Willis P. Price, has made me inexpressibly lonely. More than forty years ago we entered Gillsburg Collegiate Institute together. There we met for the first time. There we became fast friends and chums. Later we entered Mississippi College together, where we were room-mates. My first pastorate after ordination was Magnolia and Silver Creek Churches

in Pike County. There he succeeded me in his first pastorate after finishing school. That was really his first and last pastorate.

Later, we worked side by side as yoke-fellows in the Capital City of Mississippi, where he was pastor of the Second Church and I of the First Church. Our relations were always most fraternal. Though of different temperaments we understood each other and were knit together as were Jonathan and David.

He was one of Mississippi's great preachers. With mental ability of a high order, he also had the gift of real eloquence and could stir his hearers mightily as he preached the Word. As an evangelist he was highly successful. He could denounce sin with the fire of an Elijah. He was unafraid. His courage was undaunted. He never truckled to mortal man. He was no time-server. No one ever had any difficulty in knowing how he stood on any moral question.

He was a patriot. He was the type of citizen who made any community better by living in it. He was a terror to evil doers. Impulsive by nature he sometimes spoke bluntly but he had a warm heart and on occasion could be as tender as a woman. He never stooped to do a little thing. He was ever true to the highest in life. He was a valiant soldier and fought the good fight of faith. Without question our great Commanded will award to him the crown of life. "Know ye not that there is a prince and a great man fallen . . . in Israel?"

—W. F. Yarborough.

Mr. William J. Stovall

In the passing of this good man, which occurred on the evening of the 28th of January, the city of Columbia lost a kind neighbor, an upright and valuable citizen; and the church, a consecrated Christian. Had Mr. Stovall lived to see June the 6th, he would have rounded out his seventy-eighth year. In young manhood, he united with the Baptist Church and has ever been a faithful and consistent member, regular in the attendance of its services. He was happily married to Miss Lou Cowart, a woman of refinement and rare virtues. For many years he was a prosperous farmer, living in his ancestral home, the house, a large and commodious structure, built about the year 1808, and with the beautiful grounds, was kept in splendid condition. There he reared an interesting family of six children; entertained hosts of friends who were always welcome guests; relieved the wants of the stranger or needy.

In his declining years, he disposed of his country home and invested in the city of Columbia. His attractive home on Church street was open to his friends who still enjoyed his hospitality. Here after several years, death claimed his devoted wife; though this was a severe trial and cast a shadow over the once happy home, he maintained his genial spirit and Christian fortitude.

Three sons, two daughters, six grandchildren and one great-granddaughter survive to mourn his death.

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The sons are Messrs. V. M. Stovall, Birmingham, Ala.; Shirley Stovall, Picayune; E. B. Stovall, Collins. The daughters, Mrs. Joseph Cunningham, Brooklyn; Miss Ora Stovall, Columbia. The grandchildren, William Shirley, Kathleen and Margaret, children of Mr. and Mrs. Shirley Stovall; Mrs. J. H. Davis, North Carolina; Miss Sara Lou Sartin, Columbia; McGrath Sartin, Collins. The last three were part of his family, their mother, Mrs. J. L. Sartin, having died when they were small. The great-granddaughter, little Miss Tera Catherine, daughter of Mr. and Mrs. J. H. Davis.

Funeral services, held in the First Baptist Church, were conducted by the pastor, the Rev. Wayne Allison, assisted by the Presbyterian and Methodist ministers, in the presence of a large concourse of friends and relatives; after which he was tenderly placed beside his loved ones in the cemetery. He is gone, but the sweet influence of his Christian life remains an inspiration to others.

—S. G. F.

Columbia, Miss.,
March 30th, 1927.

Obituary

In the home-going of Brother H. D. Graham, Feb. 14th, Monticello Baptist Church lost one of her most faithful members. For many years he served his church faithfully. At the time of his death he was teacher of one of the Men's Bible Classes and Church Treasurer. We regretted so much to give him up, but the Master's will must be done.

He leaves a wife and one little girl to mourn his going. May the Heavenly Father comfort their hearts and raise up another to take his place in the church, is our prayer.

HAS MY LIFE BEEN A SUCCESS OR A FAILURE?

This question needs some modification for young thinking people, and should read: Will my life be a success?

I write this for the encouragement and helpfulness of such as have had, or may have, similar experiences to mine.

When God, who called me into the Gospel ministry, called me out of the pastorate 52 years later, this question suggested itself and became intensely interesting, to me. Life mostly behind me and nearing the brink of the land of no opportunity was a condition making it severely interesting indeed.

At first thought I actually felt alarmed. Life spent and nothing accomplished. I hesitated to be willing to go before Him whom I had claimed as my Master for more than half a century. But the question thrust itself upon me. I could not escape it. I had to meditate. Such thoughts as the following crowded on my mind: More than three score and ten years of privilege and opportunity gone, and no college diploma, nor seminary degree, no millions of wealth accumulated, not much above want, not even an automobile possessed, no renown as a

preacher—scarcely known beyond the scenes of my labors—no thousands of lost souls reclaimed. Surely these things seem to spell failure and life thrown away. How sad the thought.

But another view came to me: I did try to be honest with God and my fellowman. I did deny myself the privilege of making money and suffered many inconveniences, hardships and privations; and imposed on my devoted companion and beloved children hardships that, in some measure, embittered their lives. I did this out of love for Him and my fellows and a desire to promote His glory and to secure, under Him, their salvation. Suppose He had used me in these things for the salvation of only one lost sinner—just one, would my life be a total failure? Such an achievement is great. I looked at it in the light of Jesus' valuation of souls. He gave His life to redeem them. And had there been but one lost soul He would doubtless have as readily and joyfully paid that price for its redemption.

Scores professed under my ministry and I rejoice, with thankfulness, that a larger per cent of them, than is common, evidenced by their lives, genuine regeneration.

I desire to mention two special individual cases, one a white man and the other a negro.

I had preached in the community, where lived the white man, for more than a year before I heard of him. The people, human like, talked defamatory of him because he was born out of wedlock. He knew it and it discouraged and cowed him and drove him to drink. He did not go to church. I spent a night with him in his home. There were four or five interesting children in the home. At breakfast next morning I said, I congratulate you on your interesting and bright children. They impose on you a heavy responsibility, which you cannot discharge if you ignore Christianity. Go to church with me today. He did not go. But I did soon get him to going, and shortly after I baptized him. He became active in church work, and in less than two years represented his church in the State Convention.

There was a negro church in a community where I preached. The pastor heard me. He asked some of my members if I would preach for his people. An appointment was arranged. I preached for them. At the close of the service a man came with face beaming with joy and said, "I am very thankful that God sent you here. I am a preacher and thought I knew the gospel way of salvation, but I did not. You made it so plain that God used it in saving me here tonight."

I could mention others. My conclusion is, that while my life has not been at all satisfactory, it has not been a failure.

In good hope,

—Old Iota P.

SCOوبا

We have just closed a twelve days meeting with the Scooba Church and

their splendid pastor, Dr. C. E. Bass. This was my second meeting in this town and church, and I have never in my life enjoyed being in a meeting more. God was with us in power and the folks came in great numbers. We hope much good was done; there were numbers of evidences that the Holy Spirit was doing His work. Many people reconsecrated themselves to the Lord and others joined the church by letter and profession of faith. It was our joy to see the church in conference, unani-

mously instructing the pastor and the building committee, which was named, to immediately tear down the old church building and erect in its stead, a new modern building with Sunday School equipment. So they are raising funds to that end and meeting with good response. May our Heavenly Father bless this pastor and people, for there are some noble souls there, is my earnest prayer.

—W. E. Farr,
Grenada, Miss.

Easy to Install in an Old Building

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CHURCH
Daniel W. Key,
Minister
Monroe, Ga.

May 1, 1924.
Moncrief Furnace Co.
Atlanta, Ga.
Gentlemen:

With regard to the heating plant that you installed in our new church building two years ago, I am pleased to say that it has satisfactorily supplied warmth and ventilation. During the coldest weather of the past winter, when we had a wedding occasion and it was necessary to keep the building warm during the entire day, we found the heating plant quite equal to the occasion and we were all greatly pleased that it responded so well to such a severe test.

We gladly commend it to any church.
Yours very truly,
(Signed) D. W. Key

The Moncrief Rotoblast System of Heating and Cooling can easily and economically be installed in the oldest of church buildings. Buildings never before heated by a heating plant are taking advantage of this heating system due to the cold winters and hot stuffy summers.

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For the purpose of helping churches that have unsatisfactory heating plants, we operate a free church service department. Authorities on heating and cooling are in charge. These experts have helped many churches work out their heating problems in an economical way. They understand every detail of installing the Moncrief Heating and Cooling System in old buildings. If your church has no heating plant, or desires to install a new heating plant in place of the Moncrief System may be installed economically. Write for full information about this Free Service.

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(Continued from page 9)
break. Brother Taylor, the pastor at Grenada, was on hand and was assisted by Brother J. H. Gambrell in sending the delegates to the homes which had been assigned them. At the hour appointed the delegates met at the Baptist Church for organization. My recollection is that Gen. Lowrey had been president for several terms and declined to serve any longer. Brother Freeman of Starkville was elected. The other officers were chosen in a few minutes and the Convention got busy.

Here, for the first time I met Dr. J. L. Johnson, Brother Ball, Brother Boethe and Brother Sproles. It was the first time I had seen General Lowrey since 1864, when he commanded a brigade in the Confederate Army, in the Georgia campaign. I felt greatly interested in the proceedings of the Convention, and listened attentively to the talks made by these older brethren. These talks were too short to be called speeches. We did not have as much "pop-corn" at this Convention as I have since seen at others. "Pop-corn" is a funny thing. A grain of it will remain perfectly still, with fire under it, and all around it, until all of a sudden it will jump up and explode with a noise that is astonish-

ing considering the size of it. Then it falls back and subsides, just as though nothing had happened. In reality, nothing has, much. Only an explosion, caused by too much air pressure, in the inside.

Dr. Boyce of the Seminary at Louisville was present. So was Dr. Tupper, Secretary of our Foreign Mission Board. Here for the first time I met Dr. Ford, publisher of the Repository. He preached Sunday night. His text was, "In those days came John the Baptist". That was all the text he had and he threw away all of that except the last word. He preached about the single word, BAPTIST. Never, before or since, have I heard anything like it. I thought then, and do yet, that if ever any one in this world knew or knows, what Baptism means, he was the man. I remember much of what he said, but have not space here to reproduce it.

Dr. J. L. Johnson was, at that time, president of our State Mission Board. He was then in the prime of life. Well educated, courageous and consecrated. He was a member of the faculty of the State University at Oxford, but he was just as loyal to Mississippi College as was any man in the state.

The list of names above mentioned includes a number of the best men

I have ever known. Who would undertake to estimate the influence of their lives and their work, on this earth? It grieves me when I think of so many things now with us, that would wound them to their very hearts, if they were here. Do you believe I am mistaken? If you do the mistake is yours. I KNEW THEM, and I know what I am saying. They are all gone. Not one of the older brethren who attended that Convention is now with us. "They sleep their last sleep, they have fought their last battle" but the memory of their Godly lives and their faithfulness to my Master is still an inspiration to me, and will be until life's last moment.

Of all the young brethren with whom I met, at that Convention, Brother Venable is the only one now living. He is still useful and seems to be in good health. I preached twice last Sunday, to large congregations, and have appointments ahead reaching into the summer.

The next Convention is to meet in Grenada. If my life and health are spared I expect to attend it. My earnest hope is that the Spirit of God will control its every action, and dominate, completely, the heart of every child of God that may be there.

SELECTIONS

"The pleasantest things in the world are pleasant thoughts, and the art in life is to have as many of them as possible."

"Try this for one day: Think as though your thoughts were visible to all about you."

"You have not fulfilled every duty, unless you have fulfilled that of being pleasant."

"Who will remember that skies are gray,
If he carries a happy heart all day?"

"He that brings sunshine into the lives of others cannot keep it from himself."

"Instead of a gem or a flower,
Cast the gift of a lovely thought
Into the heart of a friend."

"If you and I, just you and I,
Should laugh instead of worry;
If we should grow—just you and I,—
Kinder and sweeter hearted,
Perhaps in some near by-and-by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me."
—C. M. Sherrouse.

MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital. Large Swimming Pool. No extra charge for Physical Instructions. Champion Basket Ball Team. High grade departments in Piano, Voice, Violin, Public School Music, Expression, Art, Domestic Science, Secretarial Courses.

Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State Colleges. Health Percentage very High.

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J. L. JOHNSON, President,
Hattiesburg, Miss.

MISSISSIPPI COLLEGE SUMMER SCHOOL

For many years Mississippi College has operated one of the largest and best college summer sessions in the south. This work has become stabilized, highly efficient and recognized everywhere as a regular part of the work of Mississippi College. The regular college faculty does the teaching.

The 1927 summer session will open on June 6th, offering courses in Business Administration, Biology, Chemistry, Christianity, Education, English, French, German, Spanish, Latin, and Mathematics.

There will be two regular terms, each term running for 5½ weeks. The expenses for each term will be: Tuition \$20.00; Board and room \$35.00.

Many special attractions and accommodations are offered this summer for the comfort and pleasure of the students. Chrestman Hall, the new fire proof dormitory will be occupied by ladies. Jennings Hall will be used by men. The entire athletic fields and equipment, Gymnasium and swimming pool, Lake Wilson and College Hospital will be open during both terms. The campus has recently been greatly improved and is very beautiful. Every possible advantage will be given each student while here.

Room reservations are being received each day. To reserve a room in advance a deposit of \$2.50 is necessary.

SUMMER NORMAL

The State Summer Normal for teachers will also open here on June 6th. Those taking summer normal work have all the advantages stated above. Many teachers will take regular college work and be given credit for having attended the State Normal.

The enrollment last summer was 484. This summer we have many additional comforts to offer all college students and teachers. It will be a pleasure for Mississippi College to serve all who can come here.

J. W. PROVIN, President.